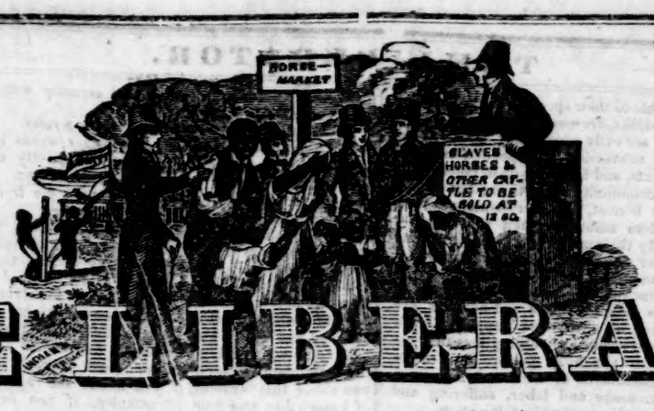

THE LIBERATOR.

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TERMS.

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REFUGE OF OPPRESSION.

From the N. Y. Journal of Commerce.

We have been favored with the following letter from a gentleman in Aberdeen, Scotland, to the Rev. Dr. Proudfit, Secretary of the New York Colonization Society. We are glad there is one man in Scotland who understands the true state of things in this country, (!) and the bearing of the Abolition crusade as respects the objects of its ill-directed sympathies.

ABERDEEN, April 17th, 1837.

Reverend and Dear Sir:

An Auxiliary to the 'American Colonization Society' was formed in this city about five years ago, when we were favored with a visit from Mr. E. Cresson. That disinterested and truly excellent philanthropist (!) invited the attention of the public to the efforts then being made in America, in behalf of that unfortunate portion of her population, the colored race. The small still voice of truth came home with persuasive accents to the judgment, as well as to the heart of the enlightened and candid. These, however, *in most cases* form but a small minority, and in the present instance have deemed it wise to avoid entering the lists with *a set of hot-headed fanatics*, who by their wild and unwarrantable proceedings, are doing *incalculable mischief* both at home and abroad. With the exception perhaps of a solitary example, the supporters of the Colonization Society in this place have not swerved from their sentiments expressed at the time of its formation and embodied in its constitution. At that period, the United States were viewed with those feelings which true Britons will always entertain towards a great and generous people, as one with themselves in important points. Then, a mutual good understanding was daily on the increase, and the bond of fraternal fellowship waxing stronger and stronger. A free and confidential interchange of communication promised speedily to annihilate every thing like national prejudice on either side, and to render highly improbable the occurrence in future of any of those little ebullitions which sometimes break out in the best regulated societies. A jealous care for each other's welfare, and a desire to promote each other's interest, seemed to be the aim of both. Without any dereliction on the part of their transatlantic brethren in these important respects, no candid observer can deny that a great change has come over the spirit of my countrymen towards them.—The *demon of mischief* has been abroad, and the face of things is sadly altered. He who is characterized as an 'accuser of the brethren,' has, in the garb of an angel of light, been making great havoc by his emissaries. *An itinerant, wholesale slanderer and vilifier, by the name of Thompson*, has been during the past week, entangling by his sophistry the simple and unwary. He is certainly a 'master' in his way, able to lead at pleasure the passions of a promiscuous multitude *consisting exclusively of the lower orders*, and admirably calculated to do the work of an *incendiary*. Forgetful even of the heathenish maxim, '*de mortuis nil nisi bonum*,' as they are of studying veracity in regard to the living, names hitherto occupying a conspicuous place in the annals not only of their country's fame, but in the warmest affections of all who have hearts to appreciate holy and virtuous deeds, have been dragged from their envied pre-eminence and trampled in the mire of unmingled obloquy and reproach by our pseudo-philanthropists and liberators. Neither worth nor talent are spared—a long course of unvarying integrity subjected to the severest trials—a life spent in doing good goes for nothing with these *determined calumniators*. Your northern theologians and academicians, *your southern planters*, your merchants, your statesmen, past and present, your Washingtons, your Madisons and Clays, *your Dwights and Channings*, [monstrous falsehood!] are all to be regarded as robbers and murderers, or their abettors. And so great was the excitement produced during the delivery of his inflammatory harangues, that it would have been any thing but safe to have challenged the accuracy of the astounding statements made by *the arch fomenter of hatred and malice, sedition, and every evil work*. He cannot really believe that an independent, enlightened nation will be coerced into the measures of the abolitionists, any more than his counterpart O'Connell imagines that the united British legislature will be bullied into those of his schemes which are wild and impracticable, although the latter has the advantage of the former in having a *long* tail. There is enough of misery and wretchedness in both cases, otherwise the respective demagogues would have no ground on which to stand; but in both cases the scenes which are described are kept as much aloof from as possible, and the testimony of an *impartial* eye witness goes for nothing, compared with the tales of the horrific, supplied no matter from what quarter, and made sterling by passing through the lips of the Irish or English mendicant, under the guise of philanthropy and patriotism. Thompson's account of America, especially of the southern States, which latter he never saw, is not even entitled to the credit of a romance founded in fact.—Every thing he says is *so rancorous, so teeming with abuse, so distorted*, that there is no country on the globe to which his portraiture could be fairly applied. America is, according to him and his votaries, only another name for all that is infamous, a nest of robbers, murderers, and their coadjutors, the seat or habitation above all others of the most horrid cruelty. Colored people, according to him, are always more civilized and enlightened *where free*, than the white tyrants. Household slaves are *always* the offspring of their master, and are the favorite subjects of his torture, even unto death.—Men are roasted at slow fires for no other crime but because they are black. The nerves of the ladies are excited by such details as, *apart from circumstances*, or if only seen in print, would be considered highly ridiculous. But I need not attempt to give you an idea of one whom you must know far better than I can describe. He never omits reminding the fair sex that they hold the purse strings, and that money is the sinew of war. I noted down some of the grossest of his falsifications and unauthorized statements, with a few remarks on the nature and tendency of his mission—the unwarrantableness of his position—its unchristian spirit—the certainty of the abolitionist scheme to injure most materially, and to retard beyond calculation, that cause which they profess to have so much at heart—showing that peaceful emancipation, and who that has the feelings of humanity would desire any other? can only be brought about with the free consent of the masters—that to assail with the most virulent abuse, both at home and in a foreign land, those who had no agency in producing the *unfortunate* state of things as it respects the black race in which they now find themselves placed, is calculated to irritate and estrange, not to convince—that things have been brought to a much worse pass already by this unholy crusade—that the planters have been compelled, for their own personal safety, to abridge by reason of the machinations of *such incendiaries as Thompson and Garrison*, these privileges which the subjects of their overweening and ill-directed sympathies were in the habit of enjoying,—admitted that slavery cannot consist always with a free government such as that of the United States, and its truly enlightened institutions, which European governments are adopting as fast as possible, but that this most desirable end will never be brought about by the abolitionist scheme—*that the Colonization Society is the only rational method ever projected for present amelioration and ultimate emancipation and extinction of slavery in the western world*—that it has accomplished much already towards these mighty results, and would have done an immense deal more but for the *insane opposition* of its malevolent antagonists, who have omitted no means of poisoning the public mind against it and its supporters—that slaves are not deprived of all opportunities of *religious* instruction, though too much neglected, (and who can boast that he has been guilty of no omission of duty towards his fellow-creatures?)—that the statistics of the different denominations, especially the Baptist and Episcopal Methodists, (I have no *late* authority on the subject,) contain thousands of *black* members—and that it ill becomes those who support a military and naval discipline, even in peace, incomparably more severe than that exercised on the negro race, not to speak of castes and 'orders' which, though a matter of course in 'happy England,' appear quite anomalous to an American, at least as much so as slavery seems to us—that for us to stigmatize with such unparalleled virulence the only stain on the star spangled banner, while we have *so many* grievous abuses and defects in our own polity, admitted and even defended, or at least spoken of in the softest manner by the very same class who denounce America as a nest full of unclean birds—a Sodom and Gomorrah abounding in unreclaimable wickedness—a society composed only of tyrants and their victims—a land of worse than Egyptian darkness with scarce a single ray to relieve the benighted prospect, is both sinful and unreasonable in the extreme.

Not being a *functionary* of the Aberdeen Auxiliary Colonization Society although an ardent friend to the cause, it may be deemed rather obtrusive in me to have thus addressed you.—But either from love having waxed cold, or pressure of business, or want of information, no one has come forward to undeceive the public mind. And nothing on the subject, in the mode already hinted at, will be received by our papers here. So that all I can do is likely to go for nothing.

Would you be kind enough to send us something on the subject of the Colonization Society, representing its progress and present state. This would be seasonable. For George Thompson and his friends are endeavoring, as you will perceive from the paper I send you, to poison the public mind, and it is part of their scheme to introduce into every kind of publication under their influence, the leaven of immediate, unconditional emancipation, together with their other dogmas, directly or indirectly, avowedly or in a covert way.

SCOTLAND.

[From the Aberdeen Herald of April 15.]

SLAVERY.

On the evenings of Tuesday and Thursday, Mr. GEORGE THOMPSON, the intrepid and eloquent advocate of the slave, lectured to crowded audiences in Mr. Thomson's Chapel, George street, and Mr. Kennedy's, Blackfriars street. On both occasions, Anthony Wigham, Esq. presided; and the ministers of the respective chapels opened the meetings with prayer.

We regret that we cannot attempt even an outline of Mr. T.'s lectures, for want of space. We shall give, however, some of the facts. After congratulating his audience on the termination of the struggle in which they were engaged when he had the honor of being in Aberdeen formerly, and expressing his regret that the measure of apprenticeship has been so unsatisfactory, he stated that the eyes of the world were now upon the West Indies, and that the schemes of emancipation in other countries would greatly depend upon the result of ours. The select committee of the House of Commons is to be opened to receive the evidence of the Marquis of Sligo and others as to the actual state of the Negroes in the west; and, from a personal inspection of a mass of evidence, in the possession of Mr. Fowell Buxton, Mr. T. could testify that apprenticeship was only another name for slavery. The only remedy is immediate emancipation. Witness Antigua and Bermuda. Sir Bethel Codrington possessed 3000 slaves in the former, and predicted that, if they were made free, the half of them would soon perish. Another proprietor had informed Mr. Buxton that soon after his slaves were emancipated, in August 1834, he received £1500 as the annual rent of the estate, and, soon after this, was offered £2000—although, during the last nine years of slavery, his loss on the property was £7000. After exhorting his audience, in eloquent terms, to bless the West Indian islands by sending the gospel and the means of education, Mr. T. passed to the subject of slavery in general. Between five and six millions of human beings are held in bondage by nations nominally Christian, the half of them in America. In the Spanish dependencies, 500,000; in the French, 300,000; in the Portuguese and others, 200,000; and in Brazil, 2,000,000. From 80,000 to 100,000 are carried annually from Africa into foreign and hopeless captivity. 200,000 or 250,000 are slaughtered annually in the wars occasioned by this trade; so that Africa is robbed annually, by Christian states, of 300,000 of her children! Nothing but the annihilation of slavery itself can put an end to this fearful traffic. The whole British navy could not prevent it. On America, Mr. T. stated that there are 2,500,000 slaves in the United States—the gross population being 13,000,000.

On Thursday evening, Mr. Thompson depicted more of the evils of slavery in terms of indignant eloquence, and then gave a sketch of the rise of and progress of the abolition movement. Several of the States abolished slavery soon after the formation of the union; but, by the addition of new slave-holding States since that time, the slave-holding have maintained a numerical majority. The rise of the Colonization Society, founded on prejudice, and, appealing to prejudice, destroyed the abolition feeling, by drawing to itself the affections of every class, however different their desires and motives. Mr. T. gave some account of the early labours of William Lloyd Garrison, and the subsequent progress of the cause, detailing the astonishingly intrepid conduct of the ladies of Boston when surrounded by mobs, and showing the religious feeling and devotion with which the abolitionists prosecute their work. When Mr. T. left America, about eighteen months ago, there were 250 societies, and recent accounts informed him that there now exist 800 or 1000 Abolition Societies. The churches of America are awakening rapidly to see the evil of slavery. Mr. T. read a long list of Synods, Presbyteries, Conferences, Conventions, and Associations which had already declared in favour of immediate emancipation; and stated that nothing was so effectual in awakening the churches as the remonstrances which were transmitted from this country. When Mr. T. sat down, the very Rev. Principal Dewar moved the adoption of a remonstrance from this meeting (for which see advertisement,) and supported it with warmth and eloquence. The Rev. Mr. Angus seconded the motion, which was then carried unanimously by a show of hands, a whole forest being raised simultaneously in favor of it, and not one against it. Mr. Thompson resumed, and with one burst of eloquence after another called upon the audience, especially the ladies, to devote themselves to the cause of universal emancipation. And thus closed, at half past ten, one of the most delightful and enthusiastic meetings that have ever convened in the city of Aberdeen. It is utterly impossible to give to strangers an adequate idea of what may be called the absolute power which Mr. T. has over his audiences. Another meeting was announced for last night, and an address to ladies this forenoon, at 12 o'clock. And, at a meeting of gentlemen convened after the dismissal of the assembly, it was agreed by acclamation to address a requisition to Mr. Thompson to attend a social entertainment, on Monday evening. To this requisition, we understand, Mr. Thompson has kindly acceded.

LETTER ON AMERICAN SLAVERY.

The Association of Congregational Churches in Aberdeen and Banff Shires, to the Congregational Brethren in the United States of America.

BELOVED BRETHREN—We are separated from you by the wide Atlantic, but rejoice that the renewed heart can embrace within the circle of its affections and sympathies, all who, in every place, call on the name of our common Lord, Jesus Christ. While we cherish, we trust, in our love and esteem all our brethren in Christ, we have been accustomed to think of you, our brethren in America, with feelings of peculiar attachment. Your pilgrim fathers were exiled from the land in which we now enjoy the privileges which they sought amidst the wilds of the western world—and their adopted country now rivals the land of their birth in all that is *great* and *good*. While we cherish the love of country, and regard all the interests of our own nation with filial solicitude, our joy in the rapid progress of America partakes of all the warmth of fraternal affection. The patriotism that repines and envies when other lands than our own prosper, is both selfish and unenlightened; and he consults the good of his own country, who feels that he is a citizen of the world, and labours and prays for the best interests of his whole race.

We have heard with sincere delight of the progress of religion in your land. The great efforts which have been made to extend the privileges of a gospel ministry to your new States—the extensive revivals with which your churches have been favored—and the enterprise that has characterised your missionary operations, have gladdened the hearts of your brethren in Britain, and, we are safe in saying, have excited, in very many instances, greater zeal than previously existed; a zeal which has manifested itself both in more exertion and in more prayer. We have thanked God on your behalf, and have taken courage.

In proportion to our joy in your prosperity and usefulness, have been our astonishment and grief, on learning the extent to which *domestic* and *predial slavery* exists in your land. We do not assume the office of instructors on this subject, nor does it become us to adopt the language of disdainful censure. We blush to think of the long connexion of our own country with colonial slavery, and as American slavery was originally a part of colonial slavery, its origin is another item in the fearful account which the Government of Britain must render to the supreme King of Nations. The fact, however, that American slavery originated while America was one of the dependencies of Britain, only renders it the more imperative on British Christians now to bear their loudest testimony against it.

It is surely unnecessary that we should attempt to demonstrate the inconsistency of slavery with the natural rights of man and the revealed will of God, especially as that will is declared in the beneficent and regenerating Gospel of Jesus Christ. The very constitution of your Union involves the former, and the still more authoritative constitution of the kingdom of Heaven decides the latter. Believing, as we do, that slavery, as it exists in the United States—'a system which' the Hon. Judge Jay says, 'classes among the beasts of the field, over which dominion has been given to man, an intelligent and accountable being, the instant his Creator has breathed into his nostrils the breath of life'—believing that this system is opposed to all the principles of the gospel, and to all the sentiments which the gospel awakens in the renewed mind, we claim the right of brethren to address you on the subject, and engage your most devoted services in behalf of the oppressed.

We rejoice, dear brethren, that you are so little involved directly in the sin of slave-holding and slave-trading, but we regret that the evidence of facts, which have occurred at no very remote period, even in highly favored New England, compels the belief that there exist, or did then exist, among you, feelings and prejudices deeply injurious to the best interests of your colored brethren; and we cannot but believe, deeply injurious to the best interests of those who entertain them. We dare not conceal our astonishment that Christians, who know the oneness of the origin of all the families of the earth—their oneness in moral depravity and guilt—their oneness in the designs of the gospel of mercy—and their oneness in the sight of God, when actually restored to his image and blessing—should entertain a prejudice against color, resembling so nearly, in its strength and effects, the caste of India.

Gazing on the appalling picture of American slavery, and the effects of prejudice even in the non-slave-holding States, as depicted by your own sons, we have often wondered how to reconcile the widely differing conclusions to which these and other features, characteristic of American society, would lead us if existing separately. But the past history of the Church encourages us to anticipate a speedy deliverance from the painful feelings excited by this difficulty. We anticipate the speedy triumph of the spirit of the gospel in the entire abolition of slavery in the land whose boast is freedom, and in the removal from every Christian heart of every feeling and sentiment inconsistent with the truth—that man has been created by the same God, and is saved by the same Redeemer.

We have been cheered, we assure you, christian brethren, by the intelligence of the progress which the cause of emancipation has made among the American people—a progress which, if we are rightly informed, exceeds the most sanguine expectations of the friends of the slave. This progress gladdens our hearts, not merely on its own account, but because we regard it as evidence of the extensive existence of christian principle in your country. Our former opinions respecting America are being verified, and we rejoice in the hope that the cloud which has obscured your character in the esteem of your brethren in Britain, will be speedily dispersed, and your energies combined with theirs, to deliver the whole world from the withering influences of slavery.

We would implore your assistance, brethren, in this great enterprise, that we may 'undo the heavy burdens, and let the oppressed go free, and break every yoke.' 'If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,' think of the eighty thousands torn annually from the coasts of long injured Africa, and involved in interminable bondage on your—the western side of the Atlantic. Think of the two millions and a half in *your own States*—two millions of whom are said to be a nation of heathen in your very midst—and, when you estimate the misery thus unrighteously inflicted, and gaze on the mental and moral degradation of a cruel servitude, and dwell on the eternal destinies of so many immortal spirits excluded from the light and hopes of the gospel, tell—oh! tell your fellow-citizens, who are more largely and more directly involved in the sin of slavery than yourselves, the iniquity which they perpetrate, and the unutterable woes which they are sealing on the heads of millions, who have been created, as well as they, in the image of their Maker. When you 'cry aloud and spare not,' be encouraged by the assurance that our importunate prayer is united with yours, that the Lord of Sabaoth may hear the cry of the oppressed, and come down to deliver.

Beloved brethren, we have thus addressed you with a freedom which we conceive is warranted by the relation which we hold to you, not only as brethren in Christ, but as holding the same views of church order. And we confidently hope that you will receive our communication in that spirit of love by which we are conscious that it has been dictated.

We implore the richest blessings of Divine grace on your behalf, that your churches may be watered and increased, and prove a mighty instrument of good to America and the world. It will be gratifying to us to receive, in return, the greetings of your affection, and, if you conceive it necessary in regard to any thing, the expostulation of your faithful love. (Signed, &c.)

AMERICAN SLAVERY.

At a very numerous and respectable public meeting of the inhabitants of Aberdeen, called by advertisement, and held in Blackfriars-street Chapel, on Thursday evening the 13th April, 1837;

ANTHONY WIGHAM, Esq. in the chair.

It was moved by the Rev. Principal Dewar, seconded by the Rev. H. Angus, and unanimously resolved:—

That this meeting considers Slavery, in all its modifications, to be a violation of the social rights of man, as a free and accountable being, and directly at variance with the fundamental principles of Christianity.

That, while this meeting rejoices in the many liberal and benevolent institutions of the United States of America, it the more deeply deplores the co-existence of Slavery through so large a portion of the Union, and the almost universal prevalence of that prejudice against people of colour, which is so detrimental to the civil and religious interests of those against whom it is indulged.

That this meeting, therefore, feels it to be an incumbent duty, with all fidelity, to represent to the friends of freedom in America the revoltingly anomalous light in which they appear to the people of this country, while they glory in a free government and free institutions for themselves, and yet detain, in the most abject and tyrannical servitude, so many thousands of their fellow-immortals.

That this meeting deeply sympathize with those noble-minded and benevolent individuals, who have so courageously lifted their voices and combined their efforts in the great and glorious cause of emancipating the oppressed, and delivering their country from the most disgraceful stigma that can attach to a civilized nation.

That, while this meeting is well aware that the British people have great cause for humiliation, on account of the long continuance of Slavery in their own colonies, it rejoices to think that, through the blessing of the Most High, on the most strenuous and persevering efforts of the friends of Emancipation, there is now a prospect of an entire termination, ere long, of Slavery, of every kind, in the British dominions; and would urge upon the Abolitionists of America, whose struggles in freedom's cause have already succeeded in so extensively arousing public attention, still to persevere in the great and good work in which they are engaged, assured that, in due season, they, too, if they faint not, shall reap a glorious consummation.

ANTH. WIGHAM, Chairman.

AMERICAN SLAVERY.—GEORGE THOMPSON.—We refer with pleasure to the remonstrances contained in to-day's paper, on the subject of slavery—the one, in the form of a letter, from the Association of Congregational Churches, and the other in the form of resolution, moved by D. Dewar and seconded by Rev. Mr. Angus, at an intensely crowded meeting of citizens, in Blackfriars-street Chapel. We know not in what terms of admiration to speak of Mr. George Thompson (of whose lectures we can give only as it were the heads), nor American slavery. In regard to both, facts speak more powerfully than any words which we can use; and in regard to the former, it is surely enough to say that George Thompson is the man whose just and fearless and eloquent denunciations of slaveholding convulsed the States of America to their centre; and, according to the statements of his enemies, endangered the integrity of the union. He possesses the entire command of his audiences, and all their emotions of indignation, abhorrence, compassion, zeal, obey his appeals. The ludicrous and the pleasing are equally subservient to his pleasure. In short he is—a master. But the best feature is the entire devotion of his soul to the cause of the oppressed, and his pious dependence on the blessing of Almighty God. He seems to possess all the confidence and to experience all the strength which a conviction that he is doing the work of God can impart. The disclosures made by Mr. Thompson's lectures, respecting slavery in the United States are fearful. 'Gazing on the appalling picture of American slavery,' says one of the remonstrances referred to, adopted before Mr. Thompson's visit, 'and on the effects of prejudice, even in the non-slaveholding States, as depicted by your own sons, we have often wondered how to reconcile the widely differing conclusion to which these and other features characteristic of American slavery, would lead us, if existing separately.' In order to estimate the character of America, the inductive philosophy must be rigidly applied. Every fact must be observed as it is, and no fact denied because of its apparent inconsistency with others. Thus, a most hateful system of bondage co-exists with an unquestionably immense amount of zeal in the cause of education, of religious instruction and of missionary enterprise. Mr. Thompson speaks philosophically when he says that we must not deny the purity and reality of that zeal, or at least the genuineness of their christianity, until the light of truth in regard to slavery is shed on their consciences by their brethren in a spirit of love. Facts and sentiments equally irreconcileable with the above might be quoted from the history of the most eminent men. And if the progress of the anti-slavery cause in our own country for former years is compared with its present progress in the United States, the comparison will be humbling to us. In short, we know not how to account for the rapidity of the latter, and the high-toned moral and religious feeling which carries it forward, but by supposing that there previously existed an extensive substratum of religious principle. We rejoice to hear that it is proposed to form, in Aberdeen, an Anti-slavery Society, in connexion with those in the south, for the abolition of the slave trade and slavery throughout the world. And we call on all to ponder the facts contained in to-day's paper, and give themselves to this good work.

SLAVERY.

ADDRESS
TO THE
CITIZENS OF THE UNITED STATES OF AMERICA.

Impressed with the belief that it is the solemn duty of Christians to do all in their power to meliorate the condition of mankind, the Yearly meeting of the religious Society of Friends, held in the city of New York, ventures to address you on one of the most deeply interesting subjects that can engage the attention of philanthropic minds. Abstaining, as we are known to do, from any participation in the political movements of the day, we trust that we shall stand acquitted of any sinister motives, in making a few remarks on the topic of American Slavery. Considering the excitement which has been produced in the North as well as in the South, by the discussion of this very important subject; and considering, also, the feeling with which an address of this nature may be received by at least one portion of our fellow-citizens, we would gladly withhold our feeble efforts, did not our sympathy for the suffering slaves, and our deep sense of what is required of us as professing Christians, imperatively demand that we should raise our voice against injustice and oppression. We should prove faithless to the cause of our holy religion, and to that gracious Being who has bestowed his favors upon us so bountifully, were we to remain silent while within the borders of our territory, more than two millions of human beings are held in servile bondage. As a society we have for many years been convinced, that freedom cannot be withheld from the slave, without militating against Christian principles; and in accordance with this belief, we deemed it to be our duty to require that all our members should be guiltless of holding property in their fellow men. Having broken the shackles of our own slaves, we felt and still feel it to be a part of the work allotted to us by the Supreme Judge of the world, that we should continue our efforts in behalf of the oppressed African race. We solicit, therefore, fellow citizens, your patient attention to what we have to say on a subject which, we trust, is destined to be discussed in this republic, till the reproach of slavery shall no longer be cast upon us.

You cannot but be aware, that of the thirteen millions of human beings who tread our soil, more than two millions are slaves; claimed as the property of their fellow men for whose exclusive benefit they are compelled to labor. You cannot but be aware, that they are so far held as goods and chattels, that they are liable to be transferred from one dealer to another, to be removed from state to state, regardless of those natural feelings of affection, which bind men to their families, friends, and country; that many thousands of unfortunate beings, are annually sold and taken from their homes and kindred to distant states, there to serve without compensation, new and perhaps cruel masters; that in the District of Columbia, which is under the exclusive control of Congress slavery and the traffic in human beings are tolerated, even in the very vicinity of the Capitol, where sit the representatives of a people who profess to hold freedom as the inalienable right of man. And being aware of these facts, will you not sanction our efforts in behalf of the slave, and cheerfully contribute your aid, to effect in a peaceful and lawful manner, the liberation of the oppressed African?

The condition of our fellow men now in the galling bonds of servitude, all must admit to be truly deplorable. Considered as the property of their masters, they are estimated in proportion to the value of the labor they are capable of performing; too little attention is given to their happiness, and, in general, only so much is paid to their bodily comfort as is necessary to keep them in a proper condition to perform their daily tasks. As a proof that the mind of the negro receives but a small share of his master's regard, we need only refer to the existing laws prohibiting the education of slaves, and attaching a penalty to the humane effort of teaching them to read. Thus they are reared in profound ignorance: the spiritual benefit derivable from the perusal of the holy scriptures, is withheld from them; and it is to be feared that great numbers die annually, who have never been taught by human agency that there is a future state of existence, or that they possess immortal souls to be saved or lost.

Among the evils of slavery, may be reckoned the deleterious influence it exercises over the morals both of the master and the slave. We entreat you, fellow citizens, to consider whether the Christian religion in its purity, can flourish among a people, who, without compunction, claim and exercise exclusive control over the persons of their fellow men, require the performance of arduous daily tasks, and appropriate the fruits of labor thus extorted, to their own benefit, regardless of the scripture declaration that the laborer is worthy of his hire, and of the injunction of our Lord and Savior Jesus Christ, 'All things whatsoever ye would that men should do to you, do ye even so to them.' Can those who are content to keep their slaves in ignorance of the sacred writings fully estimate their value, or appreciate the importance of the doctrines contained in the New Testament? It is contrary to the very nature of things, that they should entertain a high regard for the gospel of Christ, while in the maintenance of slavery, they violate its spirit. If the religion of a slaveholding community is thus seriously affected by this enormous evil, how can it be expected that the morality of that community should be preserved unimpaired? How can it be supposed that the domestic relations of the slaves will be respected by the masters, or by the slaves themselves, who, from their want of mental improvement, cannot properly estimate the sanctity of the marriage covenant, or be aware of the restraint it is destined to impose. By destroying the moral principle of the bondman, slavery urges him to intemperance, theft, and other vices; and to such a state of debasement does it reduce him that he can hardly be reclaimed by the force of example, or by persuasion. He becomes addicted to licentiousness in all its forms, and being destined by his hard lot to live and toil for the ease and luxury of others, and accustomed to be governed and controlled with much severity, he regards it as his highest enjoyment to escape the allotted task, and to surrender himself a prey to the leading of his unbridled passions.

It would seem to be unnecessary to adduce arguments in proof of the sinfulness of slavery. The christian world proclaims it, and we cannot entertain so poor an opinion of our countrymen, as to suppose there are many among them who honestly believe that slavery is not a positive evil of an aggravated character.

Whatever difference of sentiments there may be as to the practicability of emancipating the slaves, all, it is hoped, concur in the wish that slavery had no existence within our borders.

If we thought it could be considered justifiable by any in the northern States, we would point to that portion of the celebrated Declaration of Independence, wherein the noble sentiment is expressed that 'all men are created equal, and endowed by their Creator with certain inalienable rights; that amongst these, are life, liberty, and the pursuit of happiness.' As that document has received the unqualified approval of the American people, how can the slaveholding portion of our brethren, reconcile their confessed approbation of that passage with their favorable opinion of slavery? We might also point to the several laws of Congress prohibiting the importation of slaves, and imposing the penalty due to piracy on every person detected in that nefarious traffic. If the introduction of slaves is considered by Congress a crime of so deep a dye as to meet death, how can it be maintained that it is not sinful to hold in servitude those already in the country? Or who can show an essential difference in principle, between carrying slaves across the Atlantic, which is punishable with death, and driving them from their homes and friends in one state, to be sold to strangers in another? If the intervention of Congress was necessary in one case, it surely is in the other; and we ask you, fellow-citizens, seriously to reflect on the moral degradation, the mental as well as physical suffering produced by this internal trading in human flesh, which we consider no less disgraceful, and not less deserving the immediate attention of our national legislature than the foreign slave trade.

We might proceed to enumerate many prominent evils resulting from slavery, and refer, as one pernicious consequence, to the habits of indolence it engenders among those who depend on the labor of slaves, the baneful effects of which are so obvious to all who have the opportunity of contrasting the northern and the southern states; but we base our abhorrence of slavery, chiefly on its sinfulness, standing as it does, opposed to the divine principles of the Christian Religion. We have tried this system by the gospel of our holy Redeemer, and we have found that it harmonizes with none of its precepts; but that it conflicts with the teachings of Him who came into the world, emphatically the friend of the poor and the oppressed.

A distinguished statesman of our country, one who was himself a slaveholder, and fully acquainted with the condition of the bondman under the most favorable circumstances, in speaking of slavery, held the following memorable language: 'I tremble for my country when I reflect that God is just—that this justice cannot sleep forever; that, considering numbers, nature, and natural means only, an exchange of situations is among possible events; that it may become probable by supernatural interference. The Almighty has no attribute which can take side with us in such a contest.'

Among the individual and national sins, for which the American people are now sustaining severe and almost unparalleled distress, may we not give to slavery a conspicuous place? Who can contemplate the increased traffic in our fellow men during the last three years, without feeling the conviction that Heaven has at length interposed to assert the rights of the slave, and to punish us for our crimes.

It is our wish, in thus addressing you, to awaken the minds of those who have reflected but little on the subject, to a just appreciation of its importance: not to suggest any mode by which the abolition of slavery should be effected. We are aware of the difficulties which start up in the way of emancipation; we are perfectly aware how closely the evil entwines itself with the relations of society at the south; but we do not despair that the all-wise Disposer of events, will, in his own time, open a way for the accomplishment of this most desirable object. We trust that not many more years of suffering will be permitted to pass, before he shall impress the minds of all our countrymen with the turpitude of slavery, and inspire their hearts with that wisdom which is requisite to devise a proper remedy for the greatest of our social maladies.

We hope, fellow-citizens, that such of you as have not already devoted a portion of your time and attention to this stain upon our national character, will henceforth exert yourselves in a cause which has the strongest claim upon your sympathies, as Americans, freemen, and Christians. Let us not be behind the philanthropists of the old world in our efforts to raise the oppressed negro to the station that he should occupy as a member of the great human family, and to wipe from the Christian name, a blot that has too long been permitted to dim its lustre.

Signed by direction and on behalf of the Yearly Meeting of the religious Society of Friends, aforesaid held in New York by adjournments, from the 29th of the 5th Month, to the 2d of the 6th Month, inclusive, 1837.

SAMUEL PARSONS, Clerk.

From the National Inquirer.

CONSTITUTIONAL CONVENTION.

The following proceedings took place in the Convention, on the 19th inst. as stated by the correspondent of the National Gazette:—

'Mr. Sterigee (in committee of the whole,) offered a substitute for the report of the Standing Committee—the existing section—and the proposed amendment. This substitute was so complex as to embrace at least four distinct propositions—and though it was not quite as lengthy as the one hundred and nineteenth Psalm, yet it was entirely too long to be inserted at large. The most remarkable feature was a proposition to limit the executive franchise to 'free white citizens.'

Mr. Rogers took the floor: He considered that the right of suffrage lay at the very foundation of republican government. In no one of the other states (said he) has the right of suffrage been trammelled as in Pennsylvania. This state alone has, with singular severity and illiberality, required two years residence as a qualification. In none of the states of the North and West is more than one year's residence required, and in many of them only six months.

Mr. Jenks of Bucks county, moved to amend by striking out the word 'white,' and leave the section in this particular as the present constitution has provided, which includes every 'free man.' He said there are a number of respectable colored people in this state who possess considerable property, and it would be gross injustice to deprive them of the rights which they had so long enjoyed. As no disadvantage has been experienced, why is any attempt to change the present constitutional provision, and thus affix a stigma on the state?

Mr. Martin replied. He said this was a subject well calculated to produce long speeches. He was opposed to placing colored on an equality with white men. It was wholly visionary to suppose they can be elevated to an equal standing with the white population. Whatever may be the case in Bucks county, in the county of Philadelphia they will not be suffered to vote. They dare not attempt it. Their lives would be in danger. The people of Philadelphia county will never suffer a colored man to exercise the right of suffrage, whether the constitution or laws allow them the privilege or not. They are too turbulent to admit such a thing among them, and will resist at all hazards. He continued until he characterized the people of that county as far more turbulent and violent than ever Messrs. Cox and Stevens said or even thought of.

Mr. Merrill was opposed to making any distinction, as he did not know whether the distinction of the gentleman from Montgomery would not exclude himself and other gentlemen who advocated it from having a vote.

Mr. Doran spoke in opposition to the substitute of Mr. Sterigere, which he supposed would disfranchise all married men who are under petticoat government or under the guardianship of their wives. He quoted Webster's Dictionary to prove that all poor men were paupers.

Mr. Dickey thought the distinction of white men wholly unnecessary, and considered it would be gross injustice.

When the Convention assembled in the afternoon Mr. Sterigere *withdrew his proposition*, and Mr. Bell moved to amend so as to require only six months residence.'

'Among the faithless,' of the 'degenerate sons of worthy sires,' who still figure in the Convention, [illegible] *rights of man*, B. MARTIN *as the contemners of the* [illegible] How deep and dark his yet stands pre-eminent. [illegible] from the prejudice!—How glaring his [illegible] to principle which he professes! And, in addition to this, see him assume the office of wholesale slanderer of his neighbors, who unfortunately placed their confidence in him!! Of his political career, we hope soon to write—'*Out, brief candle!*'

From the Watchman and Journal.

MONTPELIER ANTI-SLAVERY SOCIETY.

A meeting of this Society was held, pursuant to notice, on the 13th instant, at the Free Church. A respectable number of the friends of the cause from the neighboring towns, were in attendance.

Prayer was offered by the Rev. Sam'l Kelley.

Addresses were made by Mr. Codding and Mr. Beckley, agents of the American Anti-Slavery Society, Col. J. P. Miller and C. L. Knapp, and the following resolutions adopted:

Resolved, That those men who profess a pious hatred to slavery, while at the same time they apologize for its continuance, do more to perpetuate the horrid system than any other class of persons.

Resolved, That in many repects thisis the *crisis year* with our cause, and that every abolitionist should be on the alert—prepared to offer on the altar of Freedom, his influence, his prayers, his money, and if the cause demands it, himself.

Resolved, That we feel called upon to repeat the sentiment often expressed by abolitionists, that the scheme of colonization has no communion whatever with the heaven-born enterprise of abolition.

Resolved, That the almost certain prospect of an attempt by Southern Representatives in Congress to procure the annexation of the revolted province of Texas to the United States, at the next session in September, should instantly awaken a lively interest against a measure so obviously at war with our national interest and honor, and with the cause of freedom.

Resolved, That we earnestly invoke the people of this State, in every town, whether abolitionists or not, to see to it, that memorials are seasonably circulated for signatures, are forwarded to Congress by the first Monday in September next, earnestly remonstrating against the annexation of Texas to the United States, upon any terms whatever.

From the Vermont Telegraph.

ANTI-SLAVERY THE SHAFTSBURY ASSOCIATION.

Dear Brother Murray:—The Shaftsbury Baptist Association held its fifty-seventh anniversary at Pownal, on the 7th and 8th inst.

It gives me pleasure to inform you, that among the resolutions, the following, touching slavery, and the duty of the churches in relation to it, were passed by an almost, if not altogether, unanimous vote:

'*Resolved*, That in the deliberate judgment of this Association, to traffic in the bodies and souls of men, to buy or sell them, or to claim or hold them as property under any pretence whatever is sin; that it involves a flagrant violation of the rights of man, and a bold infringement of the laws of God; and that it is entirely inconsistent with the benevolent spirit and holy precepts of the gospel of Christ.

'*Resolved*, That as the disciples of Him who was sent 'to proclaim liberty to the captives, and the opening of the prison to them that are bound,' we acknowledge ourselves to be under solemn obligations to remember and sympathize with such as are in bonds,—especially our brethren in the Lord, and faithfully to employ such moral means as may be within our reach, to effect the universal emancipation of the enslaved, 'to break every yoke and let the oppressed go free.'

'*Resolved*, That we believe it to be the duty of Christians, whenever occasion shall require, to reprove each other in love, and not to suffer sin upon their brethren; and, that inasmuch as many of the regular Baptist churches in the southern states are giving countenance to the unrighteous system of American slavery, by retaining slaveholders in their fellowship, and retaining them in the ministerial office,—it is the duty of the northern churches, in our opinion, to unite as they have opportunity, in addressing to their brethren who may be implicated in this sin, the language of kind, but firm and earnest remonstrance.

'*Resolved*, That we recommend to the churches composing this body, to record their decided testimony against the sin of slaveholding; and to hold themselves in readiness to co-operate with sister churches, so far as this shall be practicable, in sending letters of admonition to their southern brethren.'

From the Xenia (Ohio) Free Press.

DEBATE ON ABOLITION.

On Saturday last, we had the pleasure of hearing an animated debate upon the merits of the Abolition scheme. The meeting was appointed at a school house on Green Plains, in Clark county, but the audience assembled was much larger than the house could accommodate. The seats were removed to an adjoining grove and were occupied by the male part of the assembly, the ladies being seated in carriages drawn up in eligible situations, on the right and left of the judges' seat.

We arrived about 12 o'clock, just as the first speaker (Jos. A. Dugdale) closed his speech on opening the discussion. He was followed by a young gentleman, (Mr. Conrad) recently from Virginia, in a very handsome speech, in which he depicted the happy condition of the slaves in bondage, and the fatal consequences to master and slave that would result from emancipation. His argument was such as we should naturally expect from one brought up in the midst of slavery, and taught to believe the institution to be founded on scripture authority. By those of similar education and predilections his argument might be deemed conclusive, but upon the mind of an abolitionist it could hardly be expected to have much weight. He was followed, and, to our mind fully answered, by Mr. D. C. Eastman. The next in opposition to abolition was Mr. Lea Bennet, who, we are sorry to say, indulged too freely in abuse of anti-slavery lecturers. —He viewed the question as a political one, and denied the right of the affirmative to argue against slavery on the ground of its sinfulness—that was a question with which they had nothing to do—notwithstanding he quoted scripture to support slavery. He denied our right to petition Congress on the subject—said abolitionists had not been denied the right of petition when they asked for what was right —leaving it with our rulers to say what we may and what we may not ask for, and thus, virtually, abandoning the right of petition. He was triumphantly answered by the Rev. S. Galloway of Springfield, except on the right of petition, which we regretted was not more fully discussed. Esq. Brown followed. Among many other things, equally unjust, he asserted that the agitation of the question of slavery had occasioned the passage of cruel laws against the slaves. Mr. Jenkins of Jamestown answered and shewed, from unquestionable authority, that the laws referred to were created long before the anti-slavery excitement commenced.—Mr. Holloway closed the first round. His principal effort was to establish the superiority of the colonization scheme over that of the abolitionists. He was answered by J. A. Dugdale.

Esq. Brown, again rose and read from a Mississippi newspaper an account of an insurrection of slaves and horrible massacre of their masters, that *almost* occurred, and was prevented only by the energy of a *patriotic* mob that hung five white and twelve black men. He was told the occasion of this mob was, the whites were stealing the blacks. But Mr B. would charge it all to abolition. So the breaking open of the Post Office and burning the mail in Charleston, South Carolina, and several other things equally absurd. He might with as much propriety charge the martyrdom of the reformers to the preaching of the gospel.

The judges (five in number) manifested a desire to obtain correct knowledge of the creed of abolitionists. With this view, one of them, (Dr. Wilson of Clinton) handed a paper to the Rev. S. Galloway requesting him to speak more fully on some points that were not well understood.—The request was complied with. At the close of the debate, Dr. W inquired whether abolitionists were willing to allow compensation to slaveholders. He was answered —individually, abolitionists differ in opinion on that question—as a society, they do not attempt to decide it. It is a part of the legislation necessary to emancipation. They therefore leave it with Congress and the slave states, each to decide within its own jurisdiction. Dr. W. then gave the decision of the judges in the affirmative.

Considering the exciting nature of the subject, and the conduct of the anti-abolitionists elsewhere, the debate was conducted in a manner, highly creditable to the neighborhood. 'Green Plains' is truly an oasis in the desert of political intolerance which surrounds it. We wish the anti-abolitionists of Greene county would imitate this honorable example. The debate closed about 5 o'clock, having continued near six hours. We took notes for a more full report, but were prevented from preparing it for the press until the paper was nearly full, and are therefore limited to this brief and imperfect sketch.

From the Herald of Freedom.

FOURTH OF JULY AT CAMPTON.

Mr. Editor,—I had the pleasure yesterday of attending a legitimate observation of this poor, old, prostituted, rum-soaked, powder-smoked anniversary at the above noble town. The forenoon, I understood, had been devoted to the genuine anti-slavery enterprise of tee-total abstinence. They had discussed the merits of the temperance reformation in its reformed stage of abandoning every species of intoxicating drink. In the afternoon, the 'sublime merits' of American slavery underwent discussion of the Campton farmers, and such a discussion as the republican old dragon cannot long stand. They had no lecture—and they needed none. They discussed the subject like independent, intelligent, patriotic, christian men—at home—in their own meeting house, (not by any means thereby 'desecrated,')—a neighborhood discussion—exactly what the anti-slavery discussion must become, before it can eradicate slavery from the nation. Our meetings, Mr. Editor, must get to be of home manufacture—and not imported. The people must meet—discuss—decide—and sentence. That slavery has lasted thus long is owing to the fact that the *people have not discussed it* in primary, home assemblies.

I wish that Dr. Stuart, Governer Everett and Colonel McDuffie had been present.—I think General Everett would have doubted if such discussions were 'indictable at common law.'—The discussing parties would not have looked to him like subjects of presentment—more like a grand inquest themselves—holding sittings upon himself—and his slavery-stained peers.—Doctor McDuffie would have feared for his 'republican edifice' for lack of its 'corner-stone'—and Colonel Stuart would have been slow to tax St. Paul, before such an audience, with kidnapping the fugitive Onesimus—and remanding him to General Philemon or General Carter, as that learned scribe did in his letter to Major, Doctor Fisk. These men are in such keeping with the master in Archy Moore, that I cannot withhold from them these titles of the 'generous south.' They better become them than the D. D's. These Doctors are now the head and front of the slave system. They are its legitimate defenders as much as Henry Clay of the other 'American system.' Since the system has been assailed by the abolitionists, the doctors have been the only formidable defenders of it. The south honestly defend it on the ground that it is right and just, and republican. The abolitionists have no trouble with the south. The issue on which they put it is easily disposed of. The mob defence has no terrors. It helps the right side. But the doctors do this immense mischief—that they quiet the public conscience—now almost seared with hot irons—and frighten the timid church away from the anti-slavery cause and ranks. Upon them be the fearful responsibility of retarding—they cannot hinder—the abolition of slavery and the termination of its unutterable horrors and crimes.

I could not refrain from giving you this brief and hasty intelligence of the cheering, noble and efficient meeting at Campton. The brethren promptly arranged for the next anniversary, and so they should be kept from year to year. Anti-drunkenness in the forenoon and anti-*slavery* in the afternoon, until we shall become what we are now far from being, a *sober* and a *free people*.

In much haste, dear sir, Yours,

N. P. ROGERS.

Plymouth, July 5, 1837.

Voice of Protestant Methodists.—Extract from the minutes of the Annual Conference of the Methodist Protestant Church for the Champlain District, held at Pierpont, Lawrence Co. Feb. 1837:

Resolved, That it is the deliberate conviction of this Conference that the holding of human beings in involuntary slavery, unconvicted of crime, is a daring *sin*—a foul stain upon any country where it exists—a hindrance to the spread of the Gospel and the extension of the Redeemer's kingdom, and calls loudly for the prayers and efforts of christians to bring it to a speedy termination.

DEATH OF A MISSIONARY. Doctor Benedict Satterlee, one of the missionaries sent out to the Pawnee Indians, was murdered by two of them while on his return from negotiating a treaty with another tribe. The murderers were his escort, and had accompanied Dr. Satterlee from Cantonment Leavenworth, both going and coming.

TEXAS.

Voice of the Press!

From the Friend of Man.

WAR WITH MEXICO.

ANNEXATION OF TEXAS!—There is reason to fear that a strenuous effort will be made at the next session of Congress, which convenes in September, *to annex Texas to the United States!* In connection with that measure, the nation would doubtless involve itself in a Mexican war. Some of the considerations which impel us to this conclusion, are the following:

1. The whole history of Texas plainly shows that the first settlers who emigrated from the United States, have had this object distinctly and constantly in view from the beginning up to the present time.

2. This object has been and still is, a matter of extreme solicitude to the so-called Texans, who have provided in their Constitution for the introduction of domestic slavery into Texas, after it had been abolished by the Mexican government, and who have no hope of maintaining slavery there, unless connected with the United States. Slavery being forbidden by the laws of Mexico, the loss of independence would be the abolition of slavery; and even if it were possible that Texas could sustain its independence without the aid of the United States, they very well know that England would not permit the establishment of a new slaveholding nation, so near the newly emancipated population of the British West Indies.

3. The Texan insurrection against Mexico was obviously entered into with the intention and expectation of becoming annexed to the United States. The proofs on this point are abundant and will not be questioned.

4. It is equally certain that the great body of the people of our southern states, including their prominent statesmen, have been looking forward with anxious expectation for the annexation of Texas to this country, even before the tide of emigration began to pour in upon it, from the United States.

5. The Texan insurrection has been wholly carried on by emigrants from the United States, and sometimes seemingly countenanced by the presence of United States troops.

6. No one supposes that the Texan insurgents, aside from the anticipated aid of the United States, would promise themselves the least prospect of succeeding in the establishment of their independence.

7. The vast amount of capital, whether fictitious or real, invested in the Texan lands, by the citizens of the United States, both at the North and the South, and especially in our large mercantile cities, has been invested with the view of two things, which have been invariably connected together, by the adventurers in those speculations; viz., the cultivation of those lands by slave labor, and the stability of slaveholding institutions under the protection of the United States.

8. The people of the slaveholding states, who lose sight of an opportunity to strengthen themselves in the councils of the national government, by the admission of new slave states, can not fail to embrace the opportunity thus afforded of increasing their political power.

9. The planters of Maryland, Virginia, and Kentucky, who continue the slave system chiefly for the purpose of raising herds of human cattle for the southwestern market, are anxiously looking for the vast addition to that market, which would be opened by the annexation of Texas to the United States.

10. The sudden, and hasty, and unexpected recognition of Texan independence, by the United States, at the close of the last session of Congress, plainly indicates a disposition to bring the matter to a speedy crisis, and it can not be supposed that the independence of that province would have been recognized under circumstances so peculiar and extraordinary, unless it had been intended to follow up that measure by the only course of action which would render it of any effect. The United States, in a word, by acknowledging the independence of Texas, at a time when it was well known to the civilized world that, without the aid of the United States, that independence could not be sustained, was almost equivalent to a declaration that the United States was determined to maintain that independence, at all hazards.

11. The recent warlike movements against Mexico, and the united clamor of the political presses against the alleged aggressions of that power, at a time when all the world knows that the aggressions are on the other side, are sufficiently indicative of a disposition to plunge the nation in a Mexican war, as a pretext for seizing upon Texas, and annexing it to the United States.

12. Individuals whose opportunities have given them the best advantages for forming an intelligent opinion on this subject, are strongly apprehensive that the coming *September session of Congress* will be promptly seized upon as a favorable opportunity to secure the accomplishment of these objects.

13. These suspicions are confirmed by the extraordinary course of the political presses, especially those which may be supposed to take their clue from their chief sources of influence and power. While no opportunity is spared to throw out hints and suggestions which might serve to reconcile the people to a Mexican war and the accession of Texas, there is, at the same time, a most incongruous and over-strained effort, to lull the fears of the people asleep, and make them believe that there will be no movement for the annexation of Texas, *at present!*

14. The probability of such an effort, at the September session, is increased by the fact that the community, every where, are profoundly quiet and free from apprehension and alarm on the subject. We speak now of that numerous body of citizens, of all parties, who would doubtless speak out, in thunder tones, against the consummation of such a project, if they supposed there was any serious danger it was about to be realized. If this class of men were wide awake and at their posts, there would be less reason to believe that the measure would be attempted.

There is little reason to believe that the Independence of Texas would have been acknowledged at the last session, if there had been any previous apprehension, in the minds of the people at large, that such an event was about to take place. Remonstrance upon remonstrance would have been poured upon the national legislature. But there was no effort, because there was no alarm. The message of President Jackson and the speech of Gov. McDuffie, (whatever might have been intended by those documents) undoubtedly had the effect to make the almost universal impression that no attempt would be made during the session, to acknowledge the independence of Texas. The impression that it would not be attempted, was without doubt, the principal secret of its success. The friends of liberty and the union should see well to it that they are not caught slumbering a second time, on their posts. If they are, they must not be surprised if the wreck of our free institutions should finally prove to have been owing to their own inactivity and supineness. We speak not as partisans and have no party ends to accomplish. To rail at the administration is no part of our desire. We call on all good citizens and especially on those who have influence with the individuals now in power, to step forward at a crisis like the present, and save the administration, by saving the country from blood guiltiness, from retribution, from disgrace, disaster, and irretrievable ruin.

From the Philanthropist.

TEXAS.

Is money the only thing loved in this Republic? Is wealth the only interest? Is a healthful currency the one thing needful, the highest good, the bulwark of all our rights?' Doubtless the American people think so, if we may judge from their newspapers. Editors have thought and talked and written about the derangement in the currency, until their wits seem on the verge of derangement. Politicians, as in duty bound, would deem it a waste of time to cogitate on any thing but the great pressure and 'great experiment.' The burden of every man's conversion is hard times, if not hard money: so that if some winged stranger from other worlds, should happen to light in one of our large cities, he would be apt to imagine that the great end for which man, the immortal biped, was born into the world, was to examine into the mysterious properties and effects, of certain brown, white and yellow pieces of earth. Abolitionists are fanatics, because they dwell so much in thought on the evils of slavery, they can see no other evils in the world. So say their enemies. But are there no fanatics beside them?—What shall we call the American people, whose intellects coin nothing but dollars and cents? Surely, if abolitionists are tainted with the fanaticism of benevolence, their accusers are steeped in the fanaticism of avarice.

To lose money in this country is frequently the way to wealth; and at all events, to lose money honestly neither degrades nor enslaves. That banks should withhold their specie, and the government not pay its debts, are certainly evils to be deplored; but they are evils which may and will be remedied. The subversion of speculators, and failure of merchants, and breaking up of employers, will distress the community for a time; but speculators may grow honest, and merchants prudent, and employers less ambitious; and the humbler ones, distressed by their misfortunes, may find employment in better ways, enriching for instance a soil, that will soon enrich them.

But to lose principle, to lose independence, to lose liberty, is to lose the basis and bulwark, not only of wealth, but of honor and happiness. To repair this loss will require something less than ordinary reaction in the body politic, or a mere change in the government of men and measures. It may require treasure and labor, suffering and sacrifice, never yet dreamed of in this nation.

There is a worse derangement, than derangement in the currency; it is the derangement of the balance of this Union. There is a worse evil than the desolation of Wall street, or even national bankruptcy: it is the degradation of the free states at the feet of the South; the subversion of the political power of the North by the hunters and owners of men; the bankruptcy of Northern independence and Northern liberty. From the present pressure on our monetary energies we know there is relief: but when the mill-stone of slavery shall fall upon us, what shall prevent it from grinding us to powder?

Why sleep the freemen of the North? Southern slavery is cutting off the locks of their strength, and unless they awake speedily, they will awake slaves. Have they nothing to do with Texas? Is this, too, one of the topics on which, in deference to the commands of their brethren of the South, they feel bound to have and express no opinion? Is it nothing to them that slaveholders have determined to bring into the Union an immense slaveholding territory, to reinforce Southern slavery and humble Northern liberty, by the addition of a substratum for four rich states, each able to sustain a greater population (probably) than Ohio? Northern freemen think this a very unwise project. Editors say 'it is a very foolish thing;' 'gentlemen may as well not look that way;' 'we have enough territory already;' and Northern statesman, 'defenders of the constitution' and all, are as serene and passionless in their opposition to such a measure, as they were to the admission of Arkansas. Thus we lazily talk, without plan, without concert, engulphed in apathy; while slaveholders, active, ardent, with plans ripened, forces collected, have resolved that Texas shall be of us. Where are our public meetings, our speeches, our resolutions, our protests?—where the warning voices of our newspaper sentinels, proclaiming the dangers and disasters of the measure to the interests of the North, the stability of the Union, the welfare of humanity? Nothing —absolutely nothing is attempted, except by the fanatical abolitionists, to enlighten, harmonize and concentrate Northern feelings against the admission of this slavery-cursed country.

Look at the doings in the General Assembly; and see there a pattern, furnished by ministers of the gospel, of what slaveholders will do when they have the power—constitutions to the contrary notwithstanding.

It is but a little while, and the fate of Northern independence—of the Union—will be decided. Congress meets in September. Let us awake. Let Northern freemen instruct their representatives positively to put down this project, else Northern representatives may betray the interests of their constituents on this point, as they have been on the verge of doing in many other instances.—Look at their conduct within a short period.—Arkansas, with slavery immortalized in it, so far as men may immortalize such a monster, admitted almost without opposition—Calhoun's post-office bill passed to a third reading: the right of petition, and the freedom of debate in Congress, abrogated, substantially abrogated—all by the remissness or criminality of Northern representatives.—What next? The present chief executive is said to be in favor of the annexation of Texas. We know he is committed to the South, for weal or woe. The project of annexation will be brought forward. Slaveholders will insist, talk of the sacredness of their domestic firesides, their tender wives and children; grow fierce, bully, threaten, drive. Northern men will talk softly, waver, consult the interests of party, electioneer, be still or absent, and—Texas will be admitted: all the white people of the North being vastly opposed to its admission! When will our editors think it worth while to attend to other things beside rag money and hard money, banks and bankruptcy?

From the Belmont (Ohio) Chronicle.

ANNEXATION OF TEXAS TO THE UNITED STATES.

Messrs. Editors—It is little doubted your readers are already wearied with communications, with the subject of which few deem themselves interested. However I may have failed in bringing the nature of our relations with Mexico and Texas into view in such a manner as to take the public attention, I feel fully sensible of the great importance of the subject. The happiness of millions is intimately concerned in the decision which the people of the United States shall make. The Mexicans are said to be in a comparatively low state of civilization, but if their institutions are fundamentally correct and sound, a rapid progress may reasonably be anticipated. They have established a representative government based on equal rights, and abolished slavery. So far, there is every thing to hope. On the contrary, the Texians have established slavery, which seems generally to be considered an almost interminable and irremediable evil. It is a cloud which darkens the land, it overshadows and banishes hope. It is an evil for which our great statesmen say there is no remedy. If Texas remains under Mexico there is hope: for freemen, though ignorant and debased may become intelligent and virtuous; but slaves and slave-holders are doomed—doomed by the laws of our nature to increase each other's wretchedness and rivet the chains of mutual misery. We, the citizens of the *free states* of this union have it in our *power to prevent the establishment of slavery in Texas.* Let me ask every lover of liberty to reflect seriously what he and every other citizen of this union solemnly undertakes to do, should we admit Texas as a slave-holding community. We, by the compact, bind ourselves to maintain to the master his pretended right over his slave.

We hold that obedience to the law is one of the first of duties, and that we should make or sanction no law which we do not intend to obey. If Texas is admitted with slavery, we solemnly pledge ourselves if any person *held to service or labor under the laws thereof* [See 4th Art. Con. of the U. S. and 2d Sec.] *escaping into our state shall be delivered up on the claim of the party to whom such service or labor may be due.*

Now it is no difference how the master came by the slave, so that he *has been held to the service.* We are not allowed to inquire when or where he was kidnapped, whether in Africa or in this union, whether he is of African blood, or whole, or in part white, or whether he be christian or infidel, in which we exceed even the Musslemen, for they make not slaves of true Mahometan believers but only of *'christian dogs,'* and those who obey not the Koran. The person who had been held to service may have lived years among us, and may have married and be the father of a family. Yet the rule is imperious and we are not only bound to give him up, but as citizens obedient to the law, we are bound to aid, in taking him and tearing him from his wife, children and friends. Which of you my readers is willing, voluntarily, to enter into such an agreement with the vile and rebellious slave drivers of Texas? Who of you is willing to aid in wresting Texas from Mexico so that the master may in safety lord it over his slave? If we admit Texas into the union, we pledge ourselves that we shall. We make no reserve as to the manner in which the master may acquire or treat his slave—we leave all this to his virtue or his tyranny—all we have to know is that the slave uses *violence*, that he proclaims himself free, or disobeys his master; of all which the master is safe judge, and we are bound to shoulder our muskets and *protect* the master from the violence of his property. See Constitution U. S. Art. 4. Sec. 4. Once more: should any nation more humane than ourselves as the Haytians, the Mexicans, or the English, ask our government to abolish slavery as anti-christian and contrary to the sacred principles of liberty—should such nation or nations peremptorily demand it of the slave states and declare the aggressions of the masters on their fellow men just cause of war, what would be our ignoble duty? To sustain the master and put down the slave and all who would befriend him—yes at the point of the bayonet and at every hazard of life and property. Thus if Texas is admitted with slavery, in three distinct cases we pledge ourselves to sustain this unrighteous and cruel system of oppression—we give to the master a guaranty and security without which slavery must fall:

1. To deliver up slaves *escaping from service.*
2. To put down *rebellion*, or in other words to cause the slave to obey the master and quietly to bear whatever he may inflict, how cruel soever.
3. To prevent any other nation or people from interfering between the master and slave.

I would ask christian fathers, I would appeal to christian mothers if they are willing to enter into such obligations? Are you willing to sanction and guaranty to Texas a system which must debase and demoralize both the master and the slave? A system which regards not the sacred rights of husband and wife, which tears asunder parent and child, and which brings confusion and shame into the wretched domicil of the cruel master! If you abhor that system, if you desire the spread of knowledge and true christianity, if you love liberty and place virtue above all price, let me entreat you to be aroused, for the danger is near at hand. Not three months will pass, before the crisis will be over. Your silence will be taken for consent, and

'You let unmarked and unemployed
Life's idle moments run;
And doing nothing for yourselves
Imagine nothing done.

Fatal mistake! your fate goes on,
Your dread account proceeds:
And your not doing is set down
Amongst your darkest deeds.'

You inquire what are we to do? The path of duty is plain—make the press groan with your opposition—let public meetings be called—let the pulpit echo the unholy and unchristian character of the connection; let fathers and mothers converse it over and consider the base and degrading nature of the compact, and finally let our members of Congress know that the man who by his vote shall sanction such a monster alliance shall meet, as he deserves, only the scorn and contempt of every citizen. Let party spirit be buried beneath the altar of public good; let our efforts be united and immediate, and our country may be saved from crime and disgrace, and ourselves from the tyranny of a slave-holding majority.

OUR COUNTRY.

THE AFRICAN SLAVE TRADE AND TEXAS.

By a treaty between Great Britain and Spain, for the suppression of the slave trade, concluded in 1817, the British government was authorised to appoint commissioners to reside in Cuba, who, with Spanish Commissioners, were to form a court for the adjudication of such ships as might be seized with slaves actually on board.

The British commissioners from time to time make reports to their government, which are laid before Parliament, and published by their direction.

The following are extracts from a report, dated January, 1836.

'Never since the establishment of this mixed commission, has the slave trade of the Havana reached such a disgraceful pitch as during the year 1835. By the list we have the honor to enclose, it will be seen that 50 slave vessels have safely arrived at this port during the year just expired. In 1833, there were 27 arrivals, and in 1834, 33; but 1835 presents a number, by means of which there must have been landed upward of 15,000 negroes.

'In the spring of last year an American agent from Texas purchased in the Havana 250 newly imported Africans, at 270 dollars a head, and carried them away with him to that district of Mexico, having first procured from the American Consul here, certificates of their freedom. This, perhaps, would have been scarcely worth mentioning to your lordship, had we not learned, that within the last six weeks, considerable sums of money have been deposited by the American citizens in certain mercantile houses here, for the purpose of making additional purchases of bozal negroes for Texas. According to the laws of Mexico, we believe such Africans are free, whether they have certificates of freedom or not; but we doubt much whether this freedom will be more than nominal under their American masters, or whether the whole system may not be founded on some plan of smuggling them across the frontier of the slave states of the Union. However this may be, a great impulse is thus given to this illicit traffic of the Havana; and it is not easy for us to point out to government what remonstrances ought to be made on the subject, since the American settlers in Texas are almost as independent of American authority as they are of Mexico. These lawless people will doubtless, moreover, assert, that they buy negroes in the Havana with a view to their ultimate emancipation. We thought the first experiment to be of little consequence—but now that we perceive fresh commissions arriving in the Havana for the purchase of Africans, we cannot refrain from calling your lordship's attention to the fact, as being another cause of the increase of the slave trade in the Havana.'

The foregoing throws light on the following recent article in the Albany Argus:

'The fate of Henry Bartow, late of the Commercial Bank of this city, has been at length definitely ascertained. The agent sent out by the bank has returned, and states that Bartow died at Marianne, near Columbia, in Texas, on the 30th of June last, of the fever of the country, after an illness of about four weeks. He had purchased a farm on the Brassos, and, in company with a native of the country, had commenced an extensive plantation, and *sent* $10,000 *to Cuba for the purchase of slaves.*

From the Arkansas Gazette.

TEXIAN AGGRESSION.

By the following letter received in this place a few days since, it will be perceived that the republic of Texas has proceeded to lay off its territory into land districts, and to include one or two counties belonging at present to the State of Arkansas, within its jurisdiction and as under its sovereignty. This premature legislation is worse than useless to Texas—because the government of the United States has recently appointed commissioners to make the true boundary line between this country, and Mexico or Texas—and would be ready at any moment to fulfil the terms of any such survey. But if it shall turn out that the district of country in question, really belongs to the United States, their land districts must be nullities, and if a land office were erected in our territory, in contravention of such adjustment of boundary, the executive of Arkansas would be competent to expel it by force. Therefore, we regard the establishment of any such land-office in our limits, as altogether unwarranted and premature.

'I saw on yesterday a copy of the law of the republic of Texas, establishing a General Land Office for that republic, and providing the mode of locating land warrants, &c. By that law a land district is established including all that section of country lying between main Red river and the Sulphur fork, called the Red river land district, and a Land office established at the house of George Wright, near Jonesborough, in Miller county.

You will perceive that the above described land district includes all that portion of Lafayette county lying south of Red river, and all Miller county.

By what authority the republic of Texas takes upon itself to exercise jurisdicition, and establish Land offices within the limits of the state of Arkansas, I know not: but I have furnished you with the above item of information in order that you, as the Executive of the state, if you deem it proper, may make inquiries in relation thereto, and take the proper steps to establish the jurisdiction of Arkansas more fully.'

From the Lexington (Ky.) Intelligencer,

TEXAS.

We have received from an acquaintance in Texas, a copy of President Houston's annual message to the assembled wisdom of the great Republic. It is quite an imposing document. It uses set phrases, and quaint sayings, and makes suggestions and proposes subjects for '*serious*' deliberation and action, touching the army, navy, finances, courts, foreign relations, &c., just as though its author were, in fact, what he considers himself, the elected Head of a powerful nation of ten millions of wealthy, free and enlightened people. He even has in some sort assimilated his Republic to this Republic—he has done what his great exemplar, Jackson, did in more than one message—call the attention to the subject of the '*North Eastern Boundary.*'

The *Indians* also occupy a share of the message. He has to caution the legislature against the attempts of others to *arm* the savage tribes against Texas. The slave trade, too, comes in very justly for a share of the Texian Executive's reprehension. He recommends measures to stop and prevent the introduction of slaves from Cuba into '*this Republic.*' The object is a laudable one; and if Texas be really designed to be GREAT, let her not only exclude *African* slaves, but ALL OTHERS, even the American born slaves from this *free* Republic, and let her make it a part of her fundamental law, that

'When their lungs receive her air,
That moment they are FREE.'

and she may well calculate on being at no distant day, *in fact*, what her President now describes her *in fancy*, in words 'a sovereign and independent Republic;' having before her 'the obligation of evincing to the world that we are worthy to be free!'

The Treasury of Texas is rather in a bad plight. The holders of *land scrip* have not complied with their obligations.

'The army of Texas has never been in a more favorable condition than at present,' says the message; but *other* accounts say that it has been in a condition of *mutiny*, which required a display of artillery with matches lighted, to disperse to their tents five hundred discontented, *unpaid* mutineers, and the ironing of twenty ringleaders.—The expenses of the army have been reduced to the sum of $229,032.'

The Navy has been enlarged by the purchase in the United States, by '*a confidential officer*' of '*one or more fine vessels,*' to defend the Gulf, and make 'reprisals on the enemy.'

The message gives an interesting account of the productions of Texas, and her natural resources and advantages. '*Four-fifths* of all the live oak in the world is now growing in Texas.'

England has not disregarded her situation, nor regarded her prosperity with 'suspicion or indifference.'

Texian relations with Mexico now, are represented as in *statu quo.* No new overtures from either *nation.* Texas has too much self-respect, to seek foreign mediation.

The claims of the United States citizens to Texian lands are with gratitude and favor commended to the attention and justice of Congress.

The message winds up with an expression of thankfulness to Heaven for the past, and an invocation of Almighty protection for the future, to be extended to 'us as a *chosen people.*'

From the Lynn Record.

PUBLIC MEETING.

Pursuant to public notice, a large and respectable meeting of the citizens of Lynn, opposed to the annexation of Texas to the Union, was held at the Town Hall on Thursday evening, June 27th, 1837.

Isaiah Breed, Esq. was called to the Chair, and E. S. Davis appointed Secretary.

The Chairman having explained the objects of the meting, J. W. Browne, Esq. in a very eloquent and pertinent speech, urged the necessity of meeting and remonstrating against an increase of territory by the admission of Texas—and concluded by presenting the following preamble and resolution viz:

'Whereas the people of the United States ordained and established the Constitution, not for the acquisition of territory, but as they declare in the preamble, 'in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to themselves and their posterity.

And whereas the annexation of Texas to the United States would destroy the original balance of the Constitution by giving to the slave States an overwhelming influence in the national councils;—and interfere with and put in peril every one of the fundamental objects of the Constitution, as set forth in the preamble, by breaking the national faith, by provoking a war with Mexico, by aggravating domestic dissension, by fostering and extending the system of Slavery—and in the end would probably lead to the dissolution of the Union.

And moreover; whereas a connexion with the people of Texas, would bring upon the nation flagrant public disgrace in the eyes of the world, Therefore,

Resolved, That Congress ought promptly to reject any proposition which may be made for such annexation, as against the spirit of the Constitution, and dishonorable to the country, as full of danger to the Union, and as pledging the existence of a free republic, to the support and extension of slavery.'

After some remarks from other gentlemen, the preamble and resolution were unanimously adopted.

On motion of J. Tuttle, Esq. it was

Resolved unanimously, That a petition to Congress requesting that body to reject any proposition for the annexation of Texas to the United States, from whatever source it may come, be prepared, and that a committee of eleven be chosen to present said petition to the citizens of Lynn for signature.

J. N. Buffum, T. J. Marsh, Dr. E. L. Coffin, J. Tuttle, I. Perkins, Sylvanus Newhall, W. B. Oliver, E. Thompson, W. Bassett, Samuel Gale, A. N. Chamberlain, were chosen accordingly.

It was then Resolved,

'That a copy of the proceedings of this meeting, signed by the Chairman and Secretary, be transmitted to the Representative in Congress of Essex South District, and to each of the Senators in Congress from the State of Massachusetts, and the proceedings be published in the papers in Lynn.'

ISAIAH BREED, *Chairman.*

EDW'D. S. DAVIS, *Secretary.*

From Zion's Herald.

THE ADMISSION OF TEXAS INTO THE UNION.

We have ever felt a decided opposition to all measures calculated to give countenance to the band of adventurers who are attempting to establish themselves in Texas. They have however thus far succeeded in maintaining themselves against the Mexicans, and have been recognized as an independent nation by the government of the United States. An effort will probably be made at the next session of Congress to procure their admission into this confederacy. This effort every man who has any regard for our national reputation, or for the plainest dictates of justice, is bound to oppose. In the first place. Texas is an integral part of the Mexican territory, made so by her constitution, which expressly forbids its dismemberment. Secondly. The inhabitants are not to any extent native Mexicans, but emigrants from the United States—*foreigners*, who have gone thither either as settlers, under the established laws of the country, or as volunteers in a struggle to overthrow those laws and wrest the province from the Mexican control. A Spanish name is rarely met with in accounts of proceedings in Texas. Thirdly. This struggle originated in an opposition of the revenue laws, and to the laws prohibiting slavery, and the ultimate object has always been understood to be, the establishment of slavery. Fourthly. The comparison of the population of Mexico, (9,000,000) and of Texas, (50,000) is enough to show the inability of the latter to maintain the contest any longer than till the internal affairs of Mexico will allow her government to turn their attention to the war.

The reception of Texas into the Union under these circumstances, and others that might be enumerated, of course makes our nation a party to the war now existing, and justly subjects us to the imputation, before other nations, of rapaciously seizing on the territory of a weaker neighbor, in a manner far more despicable than an open conquest.

There is danger, however, that this will be done, for 1. It is the interest of all those persons who own, or suppose they own, lands in Texas, to have her admitted; and this land scrip has been scattered far and wide through the country from New Orleans to Eastport, doubtless with this very object in view. 2. The Southern States will sustain the measure in a mass, with the avowed object of increasing the Southern representation in Congress, and perpetuating the system of slavery. 3. The apathy manifested at the North on the subject will tend to lead our own representatives to fear, that if they breast the tide, and endeavor to defeat the powerful influences that will be brought to enforce this measure, they may not be sustained at home.

Let those opposed to the admission of Texas then bestir themselves, and see to it that our land is not exposed to the reproach of the nations—more, the wrath of God, by a measure so utterly repugnant to the plainest principles of justice.

From the Lynn Record.

THE CRISIS APPROACHING!
THE DEATH WARRANT OF FREEDOM!

The admission of Texas into the Union would seal the fate of the United States at once and forever. The trial is at hand. The foes of freedom are insidiously at work to consummate the plot without alarming the North. The intention is to have the whole plan immediately matured at the South—to bring it forward at the approaching September session, and press it through immediately, without giving the North time to rally, to excite alarm, or even to deliberate. The sudden admission of Arkansas as a State with slavery forever entailed upon her; and the more recent, sudden, and unexpected acknowledgement of the independence of Texas, have encouraged the South to pursue the same sly and fatal policy, for admitting Texas into the Union.

Let the free States awake, unite, and form one mighty phalanx, without regard to political parties, and the free States may yet remain free, and our republican government and free institutions, be preserved. But no time should be lost. The alarm should be rung from Mason's and Dixon's line to the British Dominions. Meetings should every where be called of citizens without distinction of party, opposed to the admission of Texas into the Union. Resolutions should be passed in abhorrence of the measure, before it is forever too late.

The pretence made by Gov. McDuffie, of being opposed to the annexation of Texas, was a mere trick. All the slave-holders are in favor of the annexation, for obvious reasons. It would afford an outlet and market for their slaves, and add to their strength, six, eight, or ten new slave States, which would give them a preponderating power, and enable them to subjugate the Northern States.

Whoever advocates the admission of Texas is a foe to freedom—advocates universal and perpetual slavery in this country. If those at the North, who advocated the admission of Missouri into the Union, were contemned by John Randolph, as 'dough-faces,' what will those be called, if any should appear, who shall advocate the admission of Texas, a territory ten or twenty times as large as Massachusetts?

Let the Democratic papers—let all the free papers in the free States speak out. Let us know what papers have been sold in the shambles to slavery. We have an eye on several. None in New England, we believe, have yet appeared; but several in New York (where there is an immense interest at stake) it is said, have come out in favor of the annexation.

From the Boston Times.

ANNEXATION OF TEXAS.

There is little doubt that a concentrated effort will be made by the whole body of slave-holding States at the next session of Congress to procure the annexation of Texas to this Union. The opposition of Gov. McDuffie in his last message to the South Carolina Legislature, was only a false light thrown out to deceive the north, while the southern people were maturing their plans of action. The great object of this annexation is to secure the ascendancy of the slave-holding interest, and perpetuate, if possible, a system against which nature revolts, and in the contemplation of which humanity turns pale. Any attempt to extend the curse of slavery, so far as this Union is concerned ought to be met at the threshold with the determined opposition of every non-slave holding state. Congress has no right to interfere with slavery in those states where it is already established; but it has a right to set bounds to its farther spread—to arrest its footsteps in its onward march to overweening power. Independent of the hostile attitude in which such a measure would place this country with regard to Mexico—independent of the danger of interference from European potentates—its effect upon the moral and physical strength of this nation would be felt through all coming time. Already are our boundaries too greatly enlarged for harmonious action between the different local interests of the republic—already do germs of dissolution and decay begin to take fearful root in our soil. It is the part of wisdom to guard against every measure which shall have a tendency to increase the chances of sectional strife and local jealousy. It is therefore the duty of the people of the Northern States to protest and remonstrate most vehemently against the admission of a state which has fought only for the poor liberty of holding slaves, and many of whose distinguished citizens and public officers are fugitives from the justice of our own violated laws. We understand that printed remonstrances against the annexation are already in circulation; and let every citizen who values the institutions of his country give his signature to the cause as readily and heartily as though he knew it to be the last and best act of his life. We believe but one opinion exists in the north on this subject: and if from a neglect to express that opinion in a proper manner and in the proper place, the incubus of Texas should be fastened upon us, unavailing regret would only mark the progress of national decay. The time for deliberation has gone by; it is now time to act.

NO DANGER! NO DANGER! NO DANGER!

This is the siren song that emphatically endangers our liberties. When the independence of Texas was about to be recognized—the friends of liberty slept soundly, because they believed there was *no danger!* It is now known and understood that freedom of speech and of the press were on the very point of being overturned in Massachusetts and Rhode Island, a year or two ago. But at the time the danger was most imminent, it was most difficult to make *even abolitionists* believe that any danger existed! The greater part of the danger was over, the very moment the people could be roused to see the dangers that threatened them.

The people of the United States are in the greatest danger of a Mexican war—a British war—a servile war—a civil war—and the dismemberment of the Union! The danger of the admission of Texas into the Union, involves the danger of all these. The event is apparently at our very doors and yet the nation sleeps on! Yes! and abolitionists themselves are asleep!

'*No danger!* NO DANGER!! NO DANGER!!!'

When a guilty and stupid people cry '*peace and safety,*' then it is that 'sudden destruction cometh and pangs as of a woman in travail, and they shall not escape.'—*Friend of Man.*

From the Salem Register.

ANNEXATION OF TEXAS TO THE UNION.

It is time that the American people, that portion of them at least who are opposed from principle as well as policy, and a regard to their own political rights and interests to the unnecessary extension of slavery in our country, should be awake to this most momentous question. There is reason to believe that it is the plan of the slave interest to steal a march upon the free States in this matter. We have seen recently a very significant article to this effect copied from a Mississippi paper. The purport of this article is, that the *South should remain quiet respecting the intended annexation of Texas*—that nothing should be done there to stir up the North on the subject and excite opposition and remonstrance; but that the question should be brought up in Congress with as little agitation as possible, and carried through before the North could have time to think about it.

The question involved in this matter of the annexation of Texas is altogether independent of the general principles and objects of the abolitionists and whether they are right or wrong, there can be no hesitation in resisting an attempt to thrust into our union an immense foreign territory, which we do not want, for the sole purpose of increasing the political power of the States which tolerate and uphold slavery. Public meetings on this subject have already been held or notified in several places—and we hear that one is contemplated in this city.

From the Niagara Courier.

TEXAS AND THE SOUTH.

The war in Texas was originated for the express purpose of adding that extensive and [illegible] country to the slave-holding states of the [illegible]. Prominent southern politicians have for more than ten years had this project under consideration, and to pave the way, have proclaimed, that 'a free *state* adjoining our southern border is a nuisance which ought to be abated!' It is capable of the clearest demonstration, that the slave-holding states have had an eye on Texas, and were determined to get it, either by fraud or force. Hence the negotiations of Mr. Poinsett to purchase that country from Mexico, to be added to the United States of the north. These failing, the most flattering accounts of that country, the justness of its laws, the trifling taxes imposed upon its inhabitants, the cheapness of its lands, and their extreme fertility, were held up in vivid colors to the avaricious American, to induce emigration and settlement. When their numbers were thought sufficient, the standard of rebellion was raised, and the war-cry of Liberty sounded. The reason of the war was alleged to be, a change of the Mexican government! Was there ever a war undertaken without giving the world a reason? But illy do the reasons for the Texan insurrection square with the facts and common sense of the case. One fact is undeniable, the moment the Texans had established their authority, they established slavery with all its horrors! This, in common parlance, is [illegible] liberty to establish slavery, which was abolished by the Mexican government.

It is indeed humiliating to see the northern

[illegible] to place the Union at the feet of the southern slaveholders, at the feet of those whose determination is to annihilate free discussion, the right of petition, and the liberty of the press.

Texas, once severed from the republic of Mexico, [illegible] will be readily admitted into the union on the same terms as the other slaveholding states, [illegible] a flourishing territory sufficient for at least five [illegible] states of the largest class. The results of [illegible] union, it requires no prophet to foretell. The [illegible] of the north will have no alternative—[illegible] but submission to the tyrannical, overbearing spirit of the south, engendered by slavery, [illegible] will be tolerated.

It is perfectly idle to suppose that we of the north [illegible] the admission of Texas; southern [illegible] have a way to secure the vote of any required number of cringing northerners; and now, [illegible] we have a 'northern president with southern principles,' their object will be the more easily accomplished.

We ask, then, what will be our condition—the [illegible] of the free states of the north, with a majority of the votes in the national Congress, controlled by southern slaveholders? Had these [illegible] majority in Congress, at the late session [illegible] have become of civil liberty? The [illegible] may well tremble for freedom, when he contemplates [illegible] subject. Can any person be so infatuated as to fancy our liberty secure, when our legislation shall be under the control of slavery—under the control of a despotism more galling than any that ever disgraced the pages of history?

There is little use in endeavoring to conceal the [illegible] of this question. In a very short time, in [illegible] it will have to pass before the American people—if Texas be admitted into the union, [illegible] now the fixed plan of the south that she [illegible] the days of the republic will have been numbered.

COMMUNICATIONS.

PERVERSION OF THE SCRIPTURES.

One of the most portentous 'signs of the times' in reference to public morals and the influence of 'pure religion and undefiled,' is the prevalent habit of falsifying the plain and obvious intention of 'the oracles of God.' This melancholy fact was forced upon my attention by the letters of Professor Stuart to Dr. Fisk, published in the Liberator of June 10. It is painful in the extreme, to find men to whom is committed the honorable and important office of directing students for the ministry, consecrating all their faculties and energies to mislead persons upon the momentous inquiry—'Is slavery a sin, which like all other transgressions should instantly be abolished?' Now it is certain that thirty years ago, scarcely a citizen could have been discovered who would not have answered that question in the affirmative. The only barrier then existing, was the claim for delay, from the assumption that it would be necessary first to qualify the slaves for freedom, and thus the slave-drivers have prolonged the iniquitous system not by the plea of justification, but upon the subterfuge of alleged expediency.

No proof is requisite that the continuance of sin is equally blinding and conscience-hardening; when we recollect, that the *man-stealing*, which all parties formerly condemned is now defended, and attempted to be sanctioned by the perversion of the holy scriptures.

In the reply which Mr. Stuart gave to Dr. Fisk's inquiries, exclusive of the flat contradictions in his absurd attempt, as the old proverb says, to 'help the lame dog over the stile'—it may be remarked, that Mr. Stuart seems to have forgotten the essential difference between the *historical record of* a fact, or the mysterious forbearance of God with sin, and the direct approval of it.

Mr. Stuart's first reply is not less absurd than it is corrupt *in tendency*. He says, 'because the apostles did not cut the bands of slavery asunder at once, therefore slavery is not in itself sin.' Upon the same principle, war, which is wholesale murder, can be justified. Mr. Stuart and Dr. Fisk take very good care not to show, how a 'believing master' can hold slaves—nor can they prove that christians in the primitive ages after their conversion continued to be slaveholders. The presumption from ancient history is to the contrary, because christians then combined to purchase converted slaves from their heathen masters, deeming the relation improper and opposed to religion; and therefore at once they 'cut the bands asunder.' The case of Paul and Philemon and Onesimus has been twisted by the man-stealing partizans, until their ingenuity can find no more aids to their ungodly craft, but by abrogating the truth. Mr. Stuart says, that Paul sent back Onesimus to Philemon as a slave for life; and Dr. Fisk calls it '*Bible doctrine*'—but the apostle sent Onesimus to Philemon as a beloved christian brother, and the *debt* which Onesimus owed, Paul assumed. The fact no doubt is this—Onesimus was not a slave at all, but an absconding debtor; and it seems also, that Philemon sent Onesimus back to Paul as a helper.

In reference to the second question, Mr. Stuart and Dr. Fisk are very *partial* expositors. They say, that 'the relation of master and slave is not abrogated between all christians'—but no man can point out how the relation of master and slave as it exists in our southern States can co-exist with a sincere profession of religion on the part of the masters. Besides, in the seventh chapter of his first epistle to the Corinthians, Paul tells the slaves to become free if they can. How a slave driver in Virginia or Georgia, in the present state of their laws can be a christian master, would confound all Professor Stuart's Hebrew and Greek to adjust; and puzzle all Dr. Fisk's metaphysics and moral philosophy to unravel. If they could settle that point, they would break up the Anti-Slavery societies without recovery. Till they shall have accomplished that labor, the proving of man-stealing to be mercy, and the most audacious and incessant robbery to be christian uprightness, the '*fanatics*' need not fear for the result of their warfare.

The third remark by Professor Stuart is convincing evidence that slavery is altogether indefensible and the work of Satan. He says, 'Christianity will ultimately destroy slavery'—but how is that grand object to be effected? By the influence of divine truth upon the heart and mind and conscience. In consequence of which, it necessarily follows, that every slaveholder, as soon as he was converted, manumitted his slaves—and thus would it be now.

But the pretended argument in favor of slavery derived from Pagan antiquity, and the peculiar condition of christians and slaves when the followers of Jesus were constantly exposed to persecution and death, and the whole world around them was in wickedness, is equally irrevelant and mischievous. What analogy is there between the Paganism of the first age, and the republicanism of the nineteenth century? Is there no difference between a heathen just rescued from idolatrous thraldom, and an American citizen living where the Puritans have written and talked for two hundred years; and more, sixty years after the Declaration of Independence and the Bills of Rights of the several States have been promulgated? The above reply of Mr. Stuart to Dr. Fisk with Dr. Fisk's ratification of it as 'bible doctrine,' is infallible testimony of the truth of the declaration in the Liberator, '*No man can write or talk five minutes either in vindication or palliation of the crime of slaveholding, without uttering gross absurdity or flat blasphemy.*' I recommend Mr. Stuart and Dr. Fisk to desist from writing about slavery in future; or they will write themselves into utter contempt for their intellects and biblical theology.

PURITAN.

Is the Society of Friends more respected at the South, from the circumstance of their keeping aloof from the abolitionists?

It has been frequently said by members of the society of Friends, that we ought not to identify ourselves with the abolitionists, because in so doing we should lose the respect which has been entertained at the South towards our Society, and consequently could not exercise that influence with the slaveholder that we should be enabled to do by keeping by ourselves, and acting *in a Society capacity only*—that our *peaceable principles* were so well known, we should not be suspected of a design *to stir up insurrection, to dissolve the Union*, nor be chargeable with the thousand and one accusations which have been from time to time reiterated against abolitionists.

Various circumstances have come to my knowledge which might be adduced to show how well this opinion accorded with facts; but my present purpose is to communicate information of recent transactions of a more imposing character than any, relating to the society of Friends, that have heretofore transpired.

Three Yearly meetings of Friends, viz:—those of Pennsylvania, New-York, and New-England, have recently issued addresses on the subject of slavery—that of Pennsylvania, at the same time, being so cautious of becoming in any way *identified with the abolitionists*, recommended their members to withhold all connection with them.—Nathaniel Cranshaw, a member of the Yearly Meeting of Virginia, was present, and it appears was so well pleased with the document, and considered it so well adapted for circulation in Virginia, that he volunteered to distribute 1600 copies in that state. A letter has just been received from a friend in Virginia, stating that A. Cranshaw has been arrested in consequence of his agency in distributing the document, and is in prison, bail having been refused, and that he would probably be sentenced to several years imprisonment in the Penitentiary.—It further appears, that the Governor of Virginia has demanded of the Governor of Pennsylvania that the signers of the address, Jonathan Evans, William Evans, and Thomas Evans, should be given up in order to be tried for the offence by the laws of that State, I suppose as persons '*escaping from justice*'—also, that a like demand has been made of the Governor of New York for the body of Samuel Parsons, the clerk of New York Yearly Meeting. The writer of the letter, an influential member of Virginia Yearly Meeting, requests that the address of New England Yearly Meeting may not be sent there for circulation; and, I am informed, attributes the exasperated feeling against Friends, and the difficulties into which they are consequently thrown, to the *excitement* at the North, particularly to the *excited feeling* on this subject among some of the members of our society, which goes to *identify* the Society, in some degree, with the Abolitionists, and therefore to make Friends there the sufferers for their *rash and indiscreet* conduct.

But I sincerely desire that these circumstances may serve to open our eyes to the state of things as they are—that we may be convinced of the utter futility of an attempt to 'maintain our testimony faithfully against slavery' and at the same time to conciliate slaveholders. I believe it only remains for Friends to stand firm in the defence of their testimony, and fearlessly to breast the storm of persecution that now threatens them, or ingloriously to retreat from the conflict in which a faithful adherence to their principles will involve them, and thus suffer this noble testimony to fall to the ground. *To fall to the ground—did I say?* No—there are those, I trust, who have espoused the cause of suffering humanity, who, placing their trust alone in Him who hears the cry of the oppressed, will not cease, notwithstanding the dangers that await them, to CRY ALOUD AND SPARE NOT. A worthy minister of our Society, in a letter received by me a few days since, holds the following language, which is worthy of serious consideration—'Friends have either to act *conspicuously* in this cause or be the *accomplices of slavery*, and of all the abominations of that horrible system.'

WILLIAM BASSETT.

Lynn, 7 mo. 11, 1837.

REV. GEORGE W. BLAGDEN.

I have never in my life been more completely disgusted with the cool impudence of any man, than I have with this individual: and, notwithstanding my abolitionism, I should have felt it less from a minister, in whose countenance the '*impassable lines of demarkation*' were not so distinctly developed.

On or previous to the Sabbath before the fourth inst., a notice of this kind was handed to each of the clergymen of Charlestown, with a request to read it from their desks, on Sunday the second of July.

NOTICE.

There will be a religious celebration of the fourth of July in the Rev. Mr. Phillip's meeting-house, by the friends of the Anti-Slavery cause: Oration by the Rev. J. T. Woodbury: Service to commence at 10 o'clock.

This notice was handed to Dr. Fay, and it was understood that he would read it from the desk. But from arrangements made, (from what motives I know not,) Mr. Blagden occupied our desk in the afternoon of the 2d. To him, Dr. Fay handed this notice, with others which he left, without any instructions whatever.

When the time to give the notices arrived, the above was not given. A member went up to the pulpit, and reminded him that he had not given one notice He answered shortly, that *he would not give it*. After service, the same member, feeling that Mr. Blagden's answer in the pulpit had been short and severe, took occasion while leaving the church to ask the Rev. gentleman why he did not read the notice; to which, with an impudence well becoming the man, he replied, that he never read any such notices in his own pulpit, and he would take the responsibility of not reading it in Dr. Fay's—adding, 'you need not blame Dr. Fay about this in the least, for I will take all the responsibility on myself.'

Now I will beg leave to inform Mr. Blagden that his helmet of impudence cannot shield Dr. Fay; that the Dr. will be held accountable to God and his society for any neglect or abuse of his desk, notwithstanding the broad shield so gratuitously thrown around him; and that the enlightened Christians of New England begin to see and rightly appreciate the *motives* of religious teachers who weep over the condition of the heathen of India, and ask for our prayers and our money to christianize them, while they will refuse even to give notice of the meetings of a society whose object it is, by all means sanctioned by religion and law, to raise from a state of heathenism, one sixth part of our American citizens.

ONE OF DR. FAY'S SOCIETY.

[We have heard it said that Mr. Blagden is a slaveholder! We know not whether such is the fact, and would like to be informed.—ED. LIB.]

FOURTH OF JULY IN HOLLISTON.

MR. GARRISON:

Tuesday last was a good day to the friends of the Slave. It is a matter of devout gratitude to God, that this day, which has so long been profaned by drunkenness revelry and hypocritical boasting, is beginning to be observed in a manner more worthy of ourselves. And what can be more appropriate on this, our country's natal day, than to assemble together to contemplate the condition of those who are outcasts from the shade of the tree of liberty, and to devise means for their relief?

The friends of the slave in this place assembled in the Congregational meeting house, and after prayer and singing, listened to a very clear, convincing and logical argument in favor of immediate emancipation, from Rev. JACOB IDE of Medway.

After the address, a subscription paper which had been previously in circulation was passed around and a good sum added to the subscription. The society then made choice of their officers for the year ensuing and separated, feeling strengthened and encouraged in the blessed work, and firmly resolving, as we trust, that for the coming year we will *feel more, pray more, and do more*, in behalf of the poor oppressed and down-trodden slave.

B.

Holliston, Mass. July 6, 1837.

ANTI-SLAVERY ANNIVERSARY.

Among the persons present at the Annual Meeting of the Anti-Slavery Society at New York in May, was a slaveholder, who appeared to be deeply interested in the proceedings.

When Charles Gardner the colored preacher arose, the slaveholder commenced a course of soliloquies. As Mr. Gardner appeared—the slaveholder said, loud enough to be heard around him—'I wonder what they put up that *nigger* for.' Presently he uttered—'That is well done.' A little after he was overheard saying—'Well, he is a clever *nigger* after all.' A short interval having elapsed he spoke aloud—'Well if all the *niggers* were like him, it would do better.' Thus he continued to express his approbation in similar style throughout the whole of Mr. Gardner's speech, and when he sat down, he remarked to a person by him—'That was well done. A clever nigger that.' And when Mr. Tappan put the resolution which Mr. Gardner's speech supported, declaring that the colored people ought to be free, the slaveholder in spite of himself was so wrought upon, that he cried *Aye* with a loud voice. I am induced to believe from information which I have obtained, that Mr. Gardner's speech at the meeting in New York has done more to remove prejudice, and to produce sympathy and respect for our colored fellow christians, and especially for the colored preachers, than any event which has occured during the existing controversy upon the subject of slavery.

GO FORWARD.

WAR IN THE EAST. The Governor of Maine has issued a general order calling on the militia of the State to hold themselves in readiness 'to obey such orders as the security of the citizens and the honor of the State may require.'

The cause of the above order was the arrest of one of the citizens of Maine, while in the performance of duty required by law, and carried to the British province of New Brunswick, and incarcerated within the walls of a prison.

ANTI-SLAVERY MEETING.

FITCHBURG, JULY, 4th, 1837.

At a meeting of the Anti-Slavery Society of Worcester Co. North Division:—J. T. Everett, President, in the Chair.

Opened with prayer by Rev. Mr. Ball, of Princeton.

Voted, that G. S. Flint be appointed Assistant Scribe.

Voted, to appoint a committee of three persons, to report in relation to procuring funds, viz.—J. F. McCollom, G. S. Flint, Alpheus Kimball.

Voted, that an individual in each of the several towns in this Society be appointed, to whom communications may be addressed.

Voted, to choose a committee to report in relation to holding a county meeting, viz:—Benjamin Snow, Jr., Simon Foskett, William Mead.

Voted, that this Society hold meetings quarterly, to be appointed by the President and Secretary. A Lecturer to be provided at the expense of local Societies.

Voted that an agent be appointed to lecture at the expense of the local societies.

Prayer by Rev. Mr. Brown of Westminster. Voted to adjourn to half past one, P. M.

Afternoon Session.—Prayer by Rev. Mr. Demond.

The committee, in relation to a pledge of $500, to be raised by this Society presented their report which was accepted.

The committee appointed in relation to a County Convention, reported in favor of such a meeting.

Report accepted by the Society.

The following resolutions were then offered and severally discussed.

1st. Resolution by Dr. Stone, of Ashburnham.

Resolved, That it is the duty of all to remonstrate early with Congress at its coming session against the annexation of Texas to this Union.

Supported by Rev. Messrs. Ball and Demond of Princeton, and J. F. McCollom, of Westminster. Accepted unanimously.

2d Resolution by J. F. McCollom.

Resolved, That it is the duty of every abolitionist to promulgate his principles as far as practicable, and to urge them upon the attention of his neighbor with christian fidelity, meekness and humility.

Supported by Rev. Mr. Demond—and Rev. Mr. Morse of Fitchburg, and Mr. Ball—and accepted unanimously.

3d Resolution by Wm. S. Wilder.

Resolved, That the right of petitioning Congress for a redress of grievances is one of the most sacred rights of Freemen, and the least infringement of this right is a just cause for alarm:—And whereas, this right is denied to a large portion of our citizens—therefore,

Resolved, That the judicious exercise of this right should never be relinquished,—it cannot be but by tacitly consenting to become slaves ourselves.

4th. Resolved, That we highly commend the noble and patriotic stand taken by the Hon. John Quincy Adams, at the last session of Congress, in relation to the *right of petition and freedom of discussion*.

Supported by Mr. Demond of Princeton, and Mr. Kimball of Fitchburgh.—Accepted unanimously.

5th Resolution by Dr. Stone.

Resolved, That the stand which the Legislature of this Commonwealth took at its last session in regard to the right of petition ought to be imitated by all the Legislatures of the free States, and that we regard it as an omen of good.—Accepted.

On motion of Dr. Stone—Voted, to present the thanks of this Society to the Calvinistic Congregational Society for the use of their house, which was freely opened.

Voted, That the proceedings of this meeting be presented for publication in the Fitchburg Courier, the Massachusetts Spy, and the Liberator.

Voted to adjourn. Prayer by Rev. Mr. Morse.

ABRAHAM WOOD,
Recording Secretary.

HOW SLAVERY WAS ABOLISHED IN MASSACHUSETTS.

[*Extract from the Essex Memorial, by James R. Newhall, published in Salem, 1836.*]

'*Slaves.*—In 1754, there were 439 slaves in this [Essex] county. The present Constitution of Massachusetts was established in 1780. The first article of the Declaration of Rights asserts that all men are born free and equal; and this was generally supposed to have reference to slavery; but still it was a point on which all did not agree. In 1781, however, at the court in Worcester, an indictment was found against a white man for assaulting, beating and imprisoning a black. His trial took place at the Supreme Judicial Court in 1783; and the defence was that the black was a slave, and the beating, &c. was but the necessary correction of the master. This defence did not avail; the white was found guilty, and fined; and *this decision was the death warrant for slavery in Massachusetts.*'

From the Philanthropist.

EXTRACT OF A LETTER FROM MR. BIRNEY.

Hanover, (Dartmouth College,) June 11, 1837.

My Dear Friend:—Since my letter to our friend Mr. C. which I requested him to show to you, I have been persuaded to extend my New England excursion as far as this village, which you know is the site of one of our oldest and most distinguished literary institutions.

After leaving Boston, I went on the earnest solicitation of some of the students of the Theological Institution at Andover, with my friend Mr. Goodell, to that place. I had not arrived very long, before Dr. Woods, one of the professors called on me. We had nearly an hour's conversation, chiefly on the slave question. Although our views as to 'measures' did not coincide entirely, yet the conversation was of the most friendly, and (to me at least) agreeable character. In the evening, I lectured in Mr. Langstroth's (Congregational) Church, to a large and intelligent and entirely respectful audience. When I had finished, Dr. Woods approached, and thanked me for the fair and impartial view that I had just presented—saying, that in the doctrines I had advanced in the lecture, there would be no disagreement between those who heard them and myself. I had been solicited by some of the students of the Theological Institution to have an interview with them generally, in the Seminary, at an early hour in the morning, as my previous arrangements forbade my remaining to deliver another public lecture in the evening. The Faculty who were advised of the proposed interview, cheerfully consented to it. I addressed the students in one of their lecture rooms for more than an hour; and answered their queries on several points on which they felt particular interest.

On arriving yesterday afternoon, at this place, was invited by Dr. Lord, President of the College, to accept of the hospitalities of his house during my stay. In the evening, I lectured in the Congregational meeting house, which is the only one in the village, to a large number of the intelligent inhabitants—not a few of whom, too, have been, and still are, opposed to abolitionism. There was the utmost respect and attention given to what I had to say. I am to lecture again this evening. I intend to leave, in the morning, and proceed through Northampton, Springfield, and Middletown and New York: where I expect to be on next Sabbath: and whence I may probably write to you again. There is a great deal of talent enlisted in the anti-slavery cause in New England—a great deal of true intelligent philanthropy. It is of course gaining ground rapidly. The opposition to our principles in this State, purely on party grounds, will not be strong enough to keep them back.

I need say nothing of the kindness and hospitality with which I have been received every where in New England. Whatever may be the vulgar prejudices abroad as to the 'niggardliness' of the 'Yankee,' it needs but a visit to N. England to put them to rout, and to make those who entertain them ashamed of them. In generous sympathy, in true politeness, in unstinted hospitality, in intelligent, christian refinement, I have seen no people who surpass them. The comforts and convenience of their domestic arrangements—the order and elegance, the good taste of their architecture as displayed in their houses, are striking beyond what I have seen in any other part of our country. It is true, they do not make such a show, as southern gentlemen, who are recreating themselves and families by a northern tour during the warm months of summer. But it must be remembered, that they have not bands of slaves whose earnings they can appropriate to their own luxurious pleasures, whilst they are left to pine at home in misery and want, deprived of all things.

THE RANDOLPH WILL CASE. The special court of appeals has affirmed the judgment of the general court. This decision establishes the will of 1821, with the various codicils up to Aug. 1831, by which the slaves of Mr. Randolph are emancipated.

BOSTON.

FRIDAY, JULY 14.

THE TEXAS QUESTION—THE PROSPECT BRIGHTENING!

We shall make no apology for occupying so much of our paper this week with articles on the subject of the annexation of Texas. We are strongly encouraged, to see so many papers turning their attention to this momentous question.—Let those that have spoken continue to speak, and they cannot fail to arouse others who are sleeping. We do not yet utterly despair of preventing the consummation of the plot so ingeniously concocted by the South to get the balance of power in her hands and subvert the liberties of the North.—Three things in connection with this subject demand the immediate attention of abolitionists.

1. They ought to confer with the editors of newspapers, and endeavor to enlist them on the side of truth and liberty. It is only by smothering discussion and keeping back the truth from the people that the plot which we so much fear can succeed. Only get the press to speak, and the plot will be defeated.

2. Let measures be immediately taken to call town and county meetings, in order to make a strong expression of public sentiment. The proceedings of the meeting in Lynn, will be found in this paper. It will also be seen by a paragraph which we have copied from the Salem Register, that a meeting is contemplated in that city. Let the example of Lynn be followed throughout the free States.

3. The remonstrances against the annexation of Texas should be circulated without delay. NOT A MOMENT SHOULD BE LOST. Every abolitionist must feel himself deeply responsible in this matter. We are glad to know that many are taking hold of the work in earnest.

We would also recommend to abolitionists who receive the Liberator to give the present and subsequent numbers a wide circulation in their respective neighborhoods. It is important that the people should read on the subject, in order to become acquainted with the true state of the case.

If these things are done, and done IMMEDIATELY, by the abolitionists, the North may be saved from the catastrophe which her present supineness is well calculated to bring upon her. Who then will refuse to work in such a crisis?

J.

A QUAKER IMPRISONED AS AN INCENDIARY!

It will be seen by the communication in another column from our friend William Bassett of Lynn, that Nathaniel Cranshaw, a member of the Society of Friends, residing in Virginia, has been indicted as an incendiary and thrown into prison! His crime consists in having circulated in the 'Ancient Dominion' the address of the Philadelphia Yearly Meeting—a very mild production—milder even than the one adopted by the New York Yearly Meeting, which will be found in our columns to-day. It will be seen also, that the Governor of Virginia has made a requisition of the Governors of Pennsylvania and New York, to deliver up for trial in that State the clerks whose names are affixed to those addresses! Governor Marcy will doubtless say, as in a former case, that he is very sorry the laws will not allow him to comply with this insulting demand; but of Governor Ritner we hope better things. To him we look with confidence for an answer becoming the dignity of his station, and such as the rights of the people of the free States imperiously demand at his hands.

We trust these occurrences will have the effect to revive among the Friends the spirit of the early founders of that Society. In times of persecution, men cannot make a virtue of admiring the deeds of their fathers—they must practice the principles of truth and virtue themselves.

J.

FALSE ASSERTION.

In the speech of Rev. Dr. Fisk before the N. Y. City Colonization Society in May last, as reported in the African Repository, we find the following assertion:

'Do opposers need to be convinced? Our reports are calculated to convince them, *but they will not hear and consider facts. It was their policy to resist arguments*, and RUN AWAY FROM THE LIGHT, and all hopes of bringing them to the truth had been despaired of.'

If *any thing* coming from a man who blasphemously attempts to defend American slavery by the Bible *could* surprise us, the above assertion would excite unfeigned astonishment.

Abolitionists have been accused of many crimes and misdemeanors, but this is the first time, we believe, that any one has ventured to charge them with *running away from the light!* Perhaps the Dr. can tell us of some light which they have avoided. Did he allude to the light of his famous mill-dam, which made it clear that immediate repentance and reformation on the part of the slaveholders would be attended with horrible consequences? We thought that abolitionists had looked *that* light out of countenance! Such a charge comes with an ill grace from a colonizationist, for no class of men have ever exhibited so much unwillingness to have their principles undergo a thorough discussion as those who support the colonization scheme. The men who stoned Stephen with their fingers in their ears, did not manifest a stronger determination to resist all argument, than have the opponents of abolitionists, and the supporters of the Colonization Society; nor did the bull who saw his face reflected in the water, rave more furiously than have Dr. Fisk and his associates at seeing the character of their favorite scheme exhibited in the light of their own official documents.

J.

PETITIONS FOR MINORS.

The Boston Juvenile Anti-Slavery Society has procured to be printed a large number of the following forms of petitions for minors. Members of that society are now engaged in circulating them for signatures in this city, and we hope that measures will be taken to circulate them in every town in the State. Abolitionists should aid and encourage their children in this good work. The petitions are designed for both boys and girls. Copies can be had at the Anti-Slavery Office, 25 Cornhill.

I.

To the Senate and House of Representatives of the United States.

The undersigned, minors, of   in the State of   respectfully pray your honorable body immediately to abolish slavery and the slave trade in the District of Columbia, and in all other territories where you have power to exercise 'exclusive legislation.'

II.

To the Senate and House of Representatives of the United States.

The undersigned, minors, of   in the State of   respectfully pray your honorable body so to 'regulate commerce among the several States,' as to stop all trade in men, women and children.

AMERICAN FASHIONS ADOPTED IN GERMANY!—*A Looking Glass for the General Associations of Massachusetts and Connecticut!* The following paragraph, from the London Evangelical Magazine, is going the rounds of the religious papers:

'I was happy to learn that the good Professor Tholuck has, by perseverance, prudence, and sterling talent, lived down the determined opposition made against him when he first took his place at this Neologian university. With few exceptions, the professors are as determined enemies to the pure gospel as ever; but Tholuck's talents and consistent conduct are appreciated by the young men, so that he is the best attended of any of them. As a preacher, he is perhaps one of the most popular in Germany. Crowds flock to hear him. This has excited the jealousy of the Rationalist clergy in Halle, *so that they have entered into a compact to prevent his preaching in their churches.*'

The genuine *American* fashion, sure enough! and cut to the pattern furnished by the General Associations of Massachusetts and Connecticut!! 'We will not allow Tholuck to occupy our pulpits,' say the Rationalist clergy of Germany! and we will shut Abolitionism out of *ours*, say the 'lords spiritual' of Massachusetts and Connecticut! the people to the contrary notwithstanding! 'I never read Anti-Slavery notices,' says Mr. Rogers: 'Nor will I,' says Mr. Blagden; and so say many others, whose hearts, like theirs, are filled with opposition to God's truth.

We wish the ministers above referred to were not too blind to see their faces in this German mirror! They have doubtless looked at the ugly picture which it presents, without even thinking that they were gazing at *themselves!* Such is human nature.

J.

PROCEEDINGS OF THE NEW ENGLAND CONVENTION. The proceedings of the Fourth New England Convention, have just been published in a pamphlet of 124 pages, by Mr. Isaac Knapp, 25 Cornhill. To those who were present at the Convention it is unnecessary to say any thing in relation to the importance of this pamphlet; but for the information of others, it may be well to remark, that it is one of the most important and interesting which our cause has ever called forth. It ought to have a wide circulation. Members of the Convention and the friends of the cause generally are reminded that reliance is placed upon the sales to meet the expense of printing. If others would imitate the example of the worthy President of the Convention, who has ordered 200 copies for circulation, the pamphlet would not lie useless upon the shelves, nor would the printer go long without his 'hire.' Price of a single copy, 25 cents; $2,50 a dozen; $19 a hundred.

J.

REPUBLICAN SENSITIVENESS.

The following is one of the most laughable specimens of republican cant and hypocrisy which we recollect to have seen. It is from the Boston Transcript.

THE INSOLENCE of some of the reckless agitators who attempt to excite the people by their mad practices, is insufferable. On the Fourth, the American Flag—the flag of the Union—the National banner—was suspended from a cord extended from Concert Hall to the Illuminator office nearly opposite. In scandalous derision of this glorious emblem, every star and stripe of which is as dear to the true American citizen as 'the apple of his eye,' a rascally placard, emanating, as we learn, from the Illuminator office, was suspended by the side of the Flag, bearing in large letters, on one side, 'Slavery's Cloak,' and on the other, 'Sacred to Oppression.' It remained only until it was noticed, when it was soon torn down. It is creditable to the assembled citizens who saw the scandalous scroll, that their insulted feelings were not urged to violent exasperation against the perpetrators of the outrage, and that the deed was treated with the contempt it deserved.

What patriotism! what love of country! what tender sensibility to national dishonor! and what noble indignation against the deriders of American institutions! are here exhibited! 'Fanatics' must now be surely put to the blush!

Seriously—if the patriotism of the Transcript were sincere, it would be sufficiently ludicrous; but since it is evidently a mere flourish of affectation, proceeding from a hollow heart, it cannot fail to excite disgust and contempt in every reflecting mind. 'Every star and stripe of the national flag as dear to the true American as the apple of his eye!' What does the Transcript mean by this declaration? Does it mean that the people are idolatrously attached to the strip of cloth on which the stars and stripes are painted? If so, we shall not dispute the point. But if he means to assert, that the *principles* of the Declaration of Independence, of which that flag is supposed to be a 'glorious emblem,' are sacred in the eyes of the American people—'as dear to them as the apple of the eye'—then we pronounce it a palpable and monstrous falsehood. No nation has ever manifested more contempt for those *principles* as such, or more shamefully trampled them in the dust, than ours. We have never, as a nation, manifested any regard for them, except so far as we could use them to subserve our own selfish purposes. If we were attached to the principles of the Declaration of Independence, AS PRINCIPLES, should we trample them under foot by enslaving one sixth of our population? The wrath of the Transcript on account of the 'rascally placard' was generated by the consciousness that the mottos printed on it were pertinent and just! Had it been otherwise, no notice would have been taken of the matter.

We need no other evidence of the hypocrisy of the Transcript, than the fact that it sees all the *principles* of liberty, of which the national flag is a 'glorious emblem,' disregarded and trampled in the mire by the people of this country without uttering a word of disapprobation. When a fellow citizen is seized by a ruthless mob and tarred and feathered, the Transcript can raise a laugh at the outrage, by saying that 'an abolition lecturer has been *carted out of town;*' but its wrath is poured out without mixture because some person has had the boldness to assert what every body knows to be true, that the *flag* of the country is a cloak for slavery! One would think, that if the *emblem* of liberty was so precious, the thing itself—the *principle*—was worthy of some attention. The Transcript is remarkably sensitive about the *shadow*, but appears to care nothing for the *substance*.

J.

WOBURN REDEEMED!

The respectable part of the people of Woburn were justly indignant at the mobocratic resolutions recently passed by the 'baser sort' of their fellow-citizens; and they have promptly redeemed their town from the disgrace which those resolutions, if uncontradicted, would have cast upon it. We copy the following proceedings from the Morning Post.

J.

At a public meeting of the citizens of Woburn, held on the 6th of July, 1837, called for the purpose of considering certain resolutions which have appeared in the public journals, purporting to be the sentiments of the town of Woburn, in relation to the discussion of the subject of slavery, and condemnatory of the prosecution (now pending) against George Smith and others for a riot on the 24th of March last, Benjamin F. Thompson was called to the chair, and the following resolutions having been submitted for the consideration of the meeting, were unanimously adopted:—

Resolved, That we do most cordially agree in the sentiment contained in the Declaration of Independence and in our Bill of Rights, 'that all men are created free and equal, and are entitled to certain natural, essential and inalienable rights, among which are life, liberty and the pursuit of happiness,'—and that we do most conscientiously and religiously approve of the provision made in our National and State Constitutions, that no law shall ever be made, abridging the freedom of speech and of the press, or the sacred right of petition.

Resolved, That in accordance with the above constitutional provisions, the people of this town, and throughout our land, have a natural, constitutional and inalienable right to discuss subjects of science, morals, politics and religion, and that we consider public lectures to be free discussion, the resolutions of June 26th to the contrary notwithstanding.

Resolved, That we disapprove the sentiments advanced in said resolutions and deny that they were the voice of the town, as less than one sixth part of the legal votes voted in favor of them.

Resolved, That the mob or riot, assembled on the 24th of March last, for the supposed purpose of suppressing an Anti-Slavery Lecture, by which several individuals were brutally assaulted, was an unprovoked attack upon the constitutional rights of the people, and a flagrant violation of the laws of our country, which deserved the reprobation of all good citizens and required a legal investigation.

Resolved, That we have no evidence, nor do we believe that the prosecution of George Smith and others, originated in malice or prejudice, but that it was commenced with a view to promote the public good and preserve the dearest rights of the people.

Resolved, That we deeply regret that any of our fellow citizens should by their conduct render themselves liable to an indictment, yet the spirit of insubordination, manifested throughout our land, in setting its laws at defiance, demands the strict administration of justice for all such violations of the laws.

Resolved, That an expression of opinion by any public assembly, of the guilt or innocence of persons indicted for a criminal offence, is highly improper and has a tendency to subvert justice.

Resolved, That this meeting do not express their approval or disapproval of the sentiments advanced by the abolitionists, but they consider their right to discuss the subject of slavery unquestionable.

Resolved, That we will use our best efforts to suppress mobs and riots, to maintain the supremacy of the laws, and defend those sacred rights which were purchased by the blood of our forefathers, and are guaranteed to us by the constitution of our country.

Voted, That the Chairman and Secretary be a committee, to procure the publication of the doings of this meeting.

BENJ. F. THOMPSON, Chairman.
WM. T. CHOATE, Secretary.
Woburn, July 6, 1837.

MICHIGAN OBSERVER. A large and beautifully printed sheet, under the above title, has just made its appearance on our table. It is published at Detroit, by an association, and edited by Rev. WARREN ISHAM, formerly editor of Ohio Observer. It takes high ground in relation to the great moral questions which are now agitating the country. While the religious presses in the older States are in too many instances controlled by scheming church politicians, it is cheering to see such a paper as the one before us emanating from the new State of Michigan. The last number of the paper contains an interesting account of the annual meeting of the Michigan Anti-Slavery Society, parts of which we hope to find room to publish next week.

J.

BRIEF REMARKS *on Miss Catherine E. Beecher's Essay on Slavery and Abolitionism.* By the author of Archy Moore: Boston, printed by Isaac Knapp, 25 Cornhill.

The reading of Miss Beecher's Essay reminded us of an incident which took place, several years since, in the Vermont Legislature. A member of that body, more remarkable for his pomposity and bombast than for his reasoning powers, having made a frothy speech on a certain question, another member rose and made the following reply: 'Mr. Speaker, I would answer that gentleman, were it not for one consideration; and that is, that *it always wrenches one so to kick at nothing!*' We were fearful that the author of Archy Moore would lose his balance in the attempt to demolish Miss B.'s positions, but we are happily disappointed. He has not attempted to strike heavier blows than the object would bear, but has made a very dexterous use of his brush to clear away Miss B.'s cobwebs.

J.

TO CORRESPONDENTS. Our correspondents must pardon us, if, at this crisis, their favors are laid aside to make room for matter of more immediate, paramount importance.—The proceedings of the Old Colony Society, and No. 4 of Miss Grimke's letters to Miss Beecher, were not received till the matter for this paper was nearly all in type.

J.

ABOLITION MOTTO.—'The path of duty is plain. We must do the very thing which it is the policy and desire of the South that we should not do. We must *agitate!* AGITATE!! AGITATE!!! The people must be aroused!'—*Liberator.*

Are there indications that the people are going to *sleep*, that cause the late 'agitation' amongst the 'immediate abolition' advocates? Their object being *agitation*, not argument, we shall know how to *take them* should any of the 70 apostles come here. We hope if they do come, they will leave all their *patent medicine* behind them. One thing at a time.—*Keene, (N. H.) Sentinel.*

As *pointed* as a *mallet*, Mr. Sentinel! but in your haste to be witty, you overlooked the fact, that argument is a *means* and not an *end*. True enough, argument is not our *object*, but it is the instrumentality by which our object is to be accomplished. We have not found any thing yet which so effectually agitates slaveholders and their apologists as argument; and although it is true that abolitionists are almost the only class that *use* this 'medicine' at present, we assure the Sentinel that they have no 'patent' for it. He need not wait, therefore, for any of 'the seventy apostles' of the Anti-Slavery Society to come and administer it, but proceed at once to compound it for himself. If he will take a good dose, our word for it, he will soon find himself in a genuine abolition agitation; and if he will fill his columns with the 'medicine,' he may rest assured that it will not fail to produce the like good effects upon his readers.

J.

From the N. O. Bee, July 4.

FROM MEXICO.

The following decree both in a commercial and political point of view is calculated to elicit considerable attention.

Tampico, 21st June, 1837.—The following has been handed me by the Governor of this place, a few printed copies of which I send you by the schooner Water Witch.

COL. LOUIS GONZAGA VIEYRA,
Governor of the Department of Mexico.

'From the Department of State for exterior relations, the following decree has been communicated to me.

The President of the Mexican Republic to its inhabitants. Know ye that the General Congress has decreed as follows:

Art. 1st. The Government is authorised to compromise the claims which the Government of the United States has instituted, or may hereafter institute, and those in which they cannot agree may be submitted to the decision of a friendly power, the United States of America agreeing thereto.

Art. 2. The Government is further hereby authorised, that in case the United States of America, should refuse, or not give in a stated time, satisfaction, which on our part we have a right to demand according to the treaty, or in case open aggressions should continue, which have been commenced, to close our ports to the commerce of said nation, to prohibit the introduction and use of its manufactures, to point out a period to consume or export those already in the country, and to adopt all the necessary means to effect said measures and the safety of the Republic.

MICHAEL VALENTIN, President.
TIRSO VICJO, Representative and Sec'y.
RAFAEL MONTALVO, Rep. and Sec'y.

Therefore, I command the same to be printed, published, promulgated and duly complied with.

Government Palace at Mexico, May 20, 1837.

ANASTASIO BUSTAMENTE.

To Don Louis Gonzaga, Cuevas.

Which I communicate to your Excellency for your information and guidance.

God and Liberty, Mexico, 20th May, 1837.

To His Excellency the Governor of the Department of Mexico.

And for the information of all, I command the same to be published as a law in this Metropolis, and in all the cities, towns, and villages of this Department, and be circulated to all whom it may concern.

Given at Mexico, this 26th day of May, 1837.

LOUIS GONZAO VIEYRA.
SICT. GABRIEL SAGASETA, Secretary.

PETITIONS. Persons receiving blank petitions for circulation will observe that they are of two kinds—those addressed to Congress and those addressed to the legislature of the State. Our friends will, of course, exercise their own judgment in regard to the best method of circulating them. It will be seen, at once, that there are two ways of doing the work, (1) to circulate the petitions all at the same time, or (2) to circulate those to Congress at one time and those to the State Legislature at another. If the *first* method is taken, it will be well, if possible, to get each individual to sign every petition. If, however, the individual should be unwilling to write his name so many times, precedence should be given to those petitions of greatest importance—those for instance which refer to Texas and the abolition of slavery and the slave-trade in the District of Columbia. If he objects to signing either of these, let the others be in readiness, so that, if willing, he can sign one or more of them. Some, for example, will sign a memorial for the abolition of the inter-state trade, who will not sign one for the abolition of slavery in the District of Columbia.

If the *second* course is taken, the same things should be borne in mind; the memorials designed for Congress should be circulated *first*, and those for the *State Legislature* should not be lost or thrown away, but *carefully preserved*, for circulation at another time.

These suggestions are in reply to inquiries on the subject.

A. A. PHELPS.

TO THE ABOLITIONISTS IN MASSACHUSETTS.

To show what needs to be done in the matter of funds, and to prevent misunderstanding and confusion, abolitionists of Massachusetts are requested to *remember* the following things:—

1. That the Mass. A. S. Society stands pledged to the American, on behalf of the State, in the sum of $10,000, for the ensuing year.
2. That all pledges of individuals and societies made directly to the American Society, are to be paid to the Treasurer of that Society, and not to the Treasurer of the State Society.
3. That all such pledges and other monies, so paid, will be set by the Treasurer of that Society, to the credit of the $10,000 pledge.
4. That *all* pledges of individuals and societies made *directly* to the State Society, are to be paid to the Treasurer of the *State* Society and *not* to that of the American.
5. That the payment of pledges or other monies to the American Society does not redeem the pledges to the State Society.
6. That all monies paid to the Treasurer of the State Society, will be used so far as needed, for the purposes of the State Society, and the balance be paid over in redemption of the pledge, to the American Society.
7. That the expenditures of the State Society the last year were more than $3,500, and cannot be less than $5,000 the present. Abolitionists will see, therefore, that on the lowest estimate, $15,000 must be raised for the cause in this State the present year. Let none be startled at the amount, or shrink from the work of raising it. Massachusetts paid to the treasuries of the American and State Societies together more than $10,000 the last year. Who can doubt then her ability and readiness to pay $15,000 the present?

A. A. PHELPS, *Gen'l. Agt.*
Mass. A. S. Society.

DIED, In Hartford Ct. July 6th, 1837, Rev. HOSEA EASTON, in the 39th year of his age, a member of the Methodist Episcopal Zion Church. In the death of our brother, the church feel that they have sustained a great loss, particularly his brethren in the ministry, with whom he so harmoniously laboured during the sitting of our last Conference in May, 1837. But we trust that our loss is his infinite gain. His sickness was short, but he bore it with Christian patience. A short time before his departure, he said to the writer of this, that his soul was filled with unutterable glory, and with the presence of God. His vision was clear. It was truly an affecting scene, and excited much feeling among those who witnessed it. Seeing the Lord is making inroads among the members of our Conference, it becomes us to be up and doing; and may God sanctify this dispensation of his providence to the afflicted widow, and to his brethren in the ministry, is the prayer of a fellow laborer in the gospel.

JEHIEL C. BEMAN.

NOTICE.

The former as well as the present pew holders usually worshiping in the Baptist church, Belknap street, and all the people of color who are friendly to the same, are requested to assemble at the above named meeting house in one week from Tuesday next, 25th inst. at 4 o'clock, P. M. on important business. Per order of the standing committee.

BENJAMIN P. BASSETT,
Chairman.

July 11.

LETTERS.

Moses Sawin, E. Fitch, D. Stanley, Bridgham Russell, Bucklin Fitts, Thomas Smith, Josiah Cady, Joseph Fulton, William F. Ainsworth, Horace Moulton, James P. Hayward, W. H. Jones, Charles O. Libby.

REMITTANCES.

Isaiah Hacker 2, R. W. Merrill 2, Samuel Chandler 2, William Drown 2, William Reynolds 2, Joseph Anthony 2, D. C. Baker 1, Charles Hambleton 2, Joseph Barnaby 2, Isaac Richards 1, Joshua Fulton 5, W. & G. Whittredge 2,50, Charles H. Hill 0,84, Ebenezer Brown 3, James Porter 2, Israel Perkins 2, Jacob Jenkins 1,08, Cornelius Waters 1.

SALT WATER BATHS. BRAMAN'S Salt Water Baths, at the foot of Chesnut street, are now open. Such alterations have been made in this Bathing establishment as to insure at all hours Salt Water Baths of any temperature that may be wished.

is   july 14

LITERARY.

[For the Liberator.]

ARCHY MOORE.

'As I stood upon the forecastle and looked towards the land, which soon seemed but a little streak in the horizon, and was fast sinking from our sight, I seemed to feel a heavy weight drop off me. The chains were gone. I felt myself a freeman; and as I watched the fast receding shore, my bosom heaved with a proud scorn,—a mingled feeling of safety and disdain.'

'"Farewell, my country!"—such were the thoughts that rose upon my mind and pressed to find an utterance from my lips;—" and such a country! A land boasting to be the chosen seat of liberty and equal rights, yet holding such a portion of her people in hopeless, helpless, miserable bondage!"'

'"Farewell, my country! Much is the gratitude and thanks I owe thee! Land of the tyrant and the slave, Farewell!"'

'"And welcome, welcome, ye bounding billows and foaming surges of the ocean! Ye are the emblems and the children of liberty—I hail ye as my brothers!—for, at last, I too am free!—free!—free!"'—*Archy Moore, Vol. 2, p.146-7.*

From my heel I have broken the chain!
I have shivered the yoke from my neck!
Free!—free!—as the plover that rides on the main—
As the waters that dash o'er our deck!
In my bosom new feelings are born—
New hopes have sprung up in my path—
And I leave to my country defiance and scorn,
The curse of a fugitive's wrath!
My country!—away!—for the gifts that she gave
Were the whip and the fetter!—the life of a *slave!*

Thank God! that a limit is set
To the reach of the tyrant's control,
That the down-trodden serf may not wholly forget
The right and the might of his soul!
That, though years of oppression may dim
The fire on the heart's altar laid,
Yet, lit by the breath of Jehovah, like him
It lives, and *shall* live, undecayed!
Will the fires of the mountain grow feeble and die?
Beware!—for the tread of the Earthquake is nigh!

Proud Land! there is vengeance in store
For thy soul-crushing despots and thee—
When mercy, grown faint, shall no longer implore,
But the day of thy recompense be—
When thy cup with the mixture of wrath
Shall be full—the Avenger, in power,
Shall sweep like a tempest of fire o'er thy path,
Consuming the tree and the flower—
And thy mountains shall echo the shriek of despair,
While the smoke of thy torment shall darken the air!

Wo!—wo!—to the forgers of chains,
Who trample the image of God!
Calls for vengeance the blood of the bondman which stains
The cursed and the verdureless sod!
Ye may tread on the poor—but not long!
Ye may torture the weak—while ye dare!
But wo!—for the arm of a People is strong
When nerved by revenge and despair!
Let the fetter be tightened!—the sooner 'twill break!
Trample on!—and the serf shall more quickly awake!

* * * * * *

My country—the land of my birth—
Farewell to thy fetters and thee!
The bye-word of tyrants—the scorn of the earth—
A mockery to all shalt thou be!
Huzza!—for the sea and its waves!
Ye billows and surges—all hail!
My brothers henceforth—for ye scorn to be slaves,
As ye toss up your crests to the gale!
Farewell to the land of the 'charter and chain'—
My path is away o'er the fetterless main!

W. H. Burleigh.

☞ The following piece was inserted in the Liberator of the 30th ult. As it contained several errors, we give it another insertion in order to correct them.

A PROPHECY.

A rushing sound is in mine ear—a weight is on my brain,
And evermore to thrust it thence, my spirit strives in vain.
Oh, heavy is my heart, amid the leafiness of June,
For I feel a darkening shadow pass athwart the summer noon.
It comes before me, visibly, when midnight's curtains fall,
Like frescoed sketch of Angelo, on some vast palace wall!
Oh, brothers of New England blood! while yet your steps are free,
Believe my spirit's agony!—be warned by what I see!
Hark! dwellers by the boundary, mid northern mountains cold!
Your shepherds, set to guard the flock, themselves would rob the fold.
They SELL you with your hard-won homes—the dwellings of your rest,
To buy a broader mart for slaves along the far south-west.
Oh, western borderer! slumber where the prairie flame flies past:—
Wet warder of the stars and stripes! sleep on the rocking mast:—
Go slumber on the field where chiefs their charging squadrons urge:—
Go rest below the ocean-mark when thundering comes the surge:—
But, each and all, take heed ye watch with eagle eyes the day,
When subtle statesmen play their game; for you the stake must pay.
Lo! where in craft and rage they sit, while Truth in shame retires,
And high-souled Honor laughs to scorn their smouldering council fires;
Wake, freemen of the North! awake! for if ye slumber now,
Ere while ye shall abide the curse of a nation's broken vow.
In tears, and strife and blood, your sons shall fearfully atone
For the day that sees ye madly grasp at regions not your own.
I see, I see their gathering wrath—the bands of Mexico—
And thick between the forest trees starts up the Indian foe.
Their prayer despised, their faith betrayed—their children seized as slaves,
They come to slay their hecatombs upon their fathers' graves.
Hark! to the shriek of women, before the fierce marauder!
Right onward sweeps a storm of fire along your southern border!
The city thresholds tremble to the tread of ruthless feet,
And the blood of slaughtered innocents doth drench the taken street.
Up! with your southern chivalry, stout Carolina, come!
Aid! old Virginia! pour your sons from each ancestral home!
In vain—in vain! a foe is there your gallants quail before!
The insurgent Negro stands in blood on every household-floor!
'*Now, brothers of the* NORTH, *come on!*' those lordly statesman cry!
'The yoke you bent your necks to take, that yoke we now will try.
Tell up your numbers as you bring your Senate's ranks to view;
From the land of Penn to Mexico, we number more than you.
So drop the plough, base laborers, now! ye white slaves of the North!
And shed your blood to save the State and US, who show it forth!
You murmur! sluggish dolts? be hush'd; and call to mind the day
When we played our game for TEXAS! for you the stake must pay.'
Now, Christ have mercy! still they stand in every mountain path,
And Lion-like and terrible the stillness of their wrath;
Then with a roar of rage and scorn they hail the tyrant order,
That bids them *strike for slavery* upon the southern border:
'No brothers now!' they sternly vow,—'the name we will not wear—
The bondage of such brotherhood our spirits scorn to bear.
Now bitterly we wake to feel that our strong hearts and bold
Have lost the stamp of honesty of which our fathers told.
We heard your fair deceiving words, and yielded up our trust
That we might meanly share with you the pillage of the just.
But now we wake: and here we bide, our pleasant homes to bless—
Your wives shall be the widows and your children fatherless.'
Vain dream of homes and blessings! lo, your fate comes rushing on:
Amid the crushing wreck of States! ere hopes and homes are gone,
Oh turn ye to the living God! and with repentance pray,—
'[illegible] save! we perish!' and perchance he will not say
'Lord, [illegible]' M. W. C.
you [illegible]

[illegible] ching heart,
When sorrow swells the [illegible]
The *pity* of a friend
Will often from affliction's dart,
The bitter keenness rend.

MISCELLANEOUS.

From the Salem Register.

MR. ADAMS' ORATION AT NEWBURYPORT.

We are informed by a friend who was present, that the Oration delivered by Ex-President ADAMS at Newburyport, on the 4th, was exceedingly interesting, forcible and eloquent. After commenting at some length upon the Declaration of Independence, and analyzing its general principles, he proceeded to speak of the Union of the States, and in this part of his discourse went into an acute examination of the modern doctrine of State Sovereignty, and in a strain of the most pungent sarcasm, stripped to the skin and lashed to blood the men (was it possible that they were Americans by birth?) who had talked of calculating the value of the Union. 'Calculate the value of the Union!' he said—'how, by what arithmetic, by what rule of proportion? Calculate the value of maternal love, and the domestic ties—calculate the value of the social affections, and the sympathies of life—calculate the value of religious principles and Christian hopes—calculate the value of the blessings of Almighty God,—and you will then have the elements with which to compute the value of the Union.'—This led him to speak of the dangers which were apprehended in reference to the future integrity of the Union, and especially to the danger from discussion at the north on the subject of slavery. On this point he expended his full strength. He took the ground that there was no danger from this quarter—that free and full discussion was the safety-valve, which the high pressure of slavery in our system rendered necessary, to keep the boiler from bursting—that it was a right which no freeman would relinquish, to discuss the right and wrong of this and all other questions; and in the fearless exercise of this right, he went on to speak in his own strong, decided, energetic manner, of the *sublime merits* of slavery, giving it as his opinion, founded not only on the laws of human progress, but on the express predictions of God's word, that it must and would be abolished, and enjoining it as an imperative duty on his countrymen, to do what they could to bring about that result. During this part of his Address, (which formed the principal topic,) he was listened to with the profoundest attention, and was occasionally interrupted by bursts of applause. We shall no doubt soon see this discourse in print, and shall then be able to lay before our readers more fully the views of this great man on a subject which is exciting at present such a deep and universal interest.

MR. PHILLIPS' ADDRESS.

The friends of the cause of Abolition in this city and vicinity celebrated the 4th by appropriate exercises in the Howard street Church.

The address was delivered by WENDELL PHILLIPS, Esq. of Boston, and was listened to with very great attention by the audience; it was a spirited and sensible performance, and parts of it were truly eloquent. There was nothing in it which ought to be objectionable to any New England audience. Having discussed several topics pertaining to abolitionism, strictly so called, he adverted to the proposed annexation of Texas to this Union; and his remarks on this head must have found a response in every bosom. However much we at the North may be divided in opinion as to the various questions connected with anti-slavery, there surely ought to be but one opinion in the free States as to this proposed increase of slave territory—a territory large enough for eight States of the size of Kentucky—thus securing not only a certain predominance of the Southern policy, but opening a market for slaves to an extent which it is impossible fully to comprehend. Yet this measure is seriously contemplated, and will doubtless be proposed, and strongly urged, at the very next session of Congress. The whole North ought to wake up, and rise as one man against it; and thus show to the South that there is one subject on which we can present an undivided front.—*Ib.*

From the Fall River Patriot.

The Ladies Anti-Slavery Society held their annual meeting July 4th, in the forenoon, in the Rev. Mr. Fowler's meeting-house, and was addressed by the Rev. Mr. Phelps, in a plain, spirited and appropriate address upon the rights and duties of women. His arguments were clear and cogent, and went to show that as it is the proper sphere of woman to take care of the *domestic institutions*, and slavery being emphatically denominated one of this class, it is of course a proper object of their attention and supervision.

In the afternoon, the Fall River Anti-Slavery Society celebrated their third anniversary, at the Baptist meeting-house, and after transacting the ordinary business on such occasions, they listened with much interest to an address from the Rev. Mr. Phelps, the gentleman who addressed the Ladies Society.

From the Boston Christian Register.

MISS MARTINEAU.

One of the first, I believe the first charge, brought against this lady, was the charge of being an abolitionist. She was approved, she was welcomed, she was regarded as a woman of fine mind and uncommon powers, until she happened to attend, after pressing solicitation, one poor anti-slavery meeting, and there, when again urged beyond comfortable resistance, to say perhaps thirty words in favor of the *principles* of abolition—making the word emphatic herself purposely. From that moment she ceased, with the many, to be a woman of any interest, any capacity, or any decency. Men and women who had not and never will have a tithe of her intellect or principle or independence, lavished upon her as indiscriminate abuse, as they had indiscriminate praise before. And now her book appears; and the denunciations which have been treasured up and fed to this time, are gladly and madly breaking forth even before the book has been read. The whole newspaper press, with not an instance yet of independent or even cautious judgment, belches out one and the same torrent of indignation. The most offensive passages are alone given, and the fact that she dares to say any thing against America—true or false, no matter—is stamped as proof of the weakest head and the worst heart that even a woman ever wore. One extract in particular is made to represent and damn the whole—that in which she grossly disparages, not Mr. Everett, but one of Mr. Everett's orations, or rather his manner of delivering one of his orations. The way in which she speaks of it is gross. It is coarse and unpardonable. But the opinion itself is not peculiar to Miss Martineau. She alone may have the courage, or the folly, whichever it be, to express it. But there are those among us, and men too, intelligent men, and friends to Mr. E. who hold and privately express the very same opinion. I cannot conceive of it. It is utterly inexplicable to me, how such eloquence can appear in that light to any one. But as it does, and all are supposed to have a right to their own opinions, I have no idea of letting this tempt me into abuse of a book before I have seen the book, or abuse of a woman, who, with great weaknesses, possesses a strength of mind and purity of character which will be in vain calumniated, by those who only know her to be an abolitionist, or a foreigner, or a woman, if nothing worse. The truth is, we are too proud and sensitive, to like any book that does not praise and puff us. The writer who would gain the favor of Americans, can easily do it, he has only to offer for it the mention of all that is good, and the omission of all that is evil; the slight sacrifice of TRUTH and INDEPENDENCE.

A. B. C.

REPUTATION.

'Truth formerly had great difficulty to spread itself; it lacked a vehicle; the daily and free press was not then in existence; the literary formed a separate world; their estimate of each other was scarcely known to the public. Now, that assailing or admiring journals sound the charge of victory, a person must be very unlucky not to know during his life time his precise value. With these contradictory sentences, if our glory commences sooner, it also finishes sooner; in the morning an eagle, at night a bittern: Such is human nature, particularly in France; if we possess any talents, we take the greatest pains to depreciate them. After raising them to the pinnacle, we roll them in the mud; we then recover our former position, and then degrade ourselves afresh. Who has not for a few years past seen opinions change twenty times concerning the same nature? Is there then at present any thing certain and true upon earth? We know not what to believe; we hesitate about every thing, we doubt every thing; the strongest convictions in the morning are extinguished before night. We cannot endure reputations; all admirations seems to be a robbery of us; our vanities take umbrage at the least success, and if it lasts any time they are on the rack. We are right glad, at the bottom of our hearts, when a man of merit happens to die; it is one rival the fewer; the provoking noise made about him prevented our hearing that of the fools and croaking concert of mediocrites. We hasten to pack up the celebrated defunct in two or three newspaper articles; we then cease to mention him; we never more open his works; we solder up his fame in his books as we do his body in his coffin, despatching the whole to eternity through the medium of time and death. Now a-days, every thing grows old in a few hours; reputation fades, a work passes away in a moment. Poetry has the same fate as music; its voice fresh at dawn, is harsh at sunset. Every one writes! nobody reads seriously. A name uttered three times annoys one!'—*Chateaubriand.*

TO YOUNG MEN. There is no moral object so beautiful to me as a conscientious young man! I watch him as I do the stars in the heavens; clouds may be before him, but we know that his light is behind them, and will beam again; the blaze of other's prosperity may outshine him, but we know that though unseen, he illuminates his own sphere. He resists temptation not without a struggle, for that is not a virtue, but he does resist and conquer; he hears the sarcasm of the profligate, and it stings him, for that is the trial of virtue, and he heals the wound with his own touch. He heeds not the word of fashion, if it lead to sin; the atheist who says not only in heart but with his lips, 'there is no God' controls not him, for he sees the hand of a creating God and reverences it. Woman is sheltered by fond arms, and guided by loving counsel; old age is protected by its experience, manhood by its strength; but the young man stands amid the temptations of the world like a self-balanced tower. Happy if he seek and gain the prop and shelter of Christianity.

Onward, then, conscientious youth! raise thy standard, and nerve thyself for goodness. If God has given thee intellectual power, awake it in that cause; never let it be said of thee, he helped to swell the tide of sin, by pouring his influence into its channels. If thou art feeble in mental strength, throw not a small drop into the polluted current. Awake, arise, young man! assume the beautiful garments of virtue. It is easy, fearfully easy to sin: it is difficult to be pure and holy. Put on thy strength then, let thy chivalry be aroused against error, let truth be the lady of thy love—defend her. *Southern Rose.*

ISLAND OF CUBA.

There has lately appeared in the papers, an extract from the speech of the Deputy Sancho in the Cortes of Spain, on the 1st of April last, which is said to disclose the views of the Spanish Government with relation to Cuba, viz: that Spain will not transfer Cuba to any other nation, as such transfer would be opposed by some third power. There is little doubt that Cuba is happier under its present connection with Spain, than it would be under any change. The great mass of the inhabitants are Spanish, or from the Canary Islands, who desire no change, and are fond of their present tranquility.

Mr. Sancho, however, falls into an important error, with regard to the comparative *white* and *black* population of Cuba, which leads him to the conclusion that if the Island was left to itself, it must become a negro Government,* as St. Domingo has done, because the enervated whites could not oppose the negro population in that burning climate. It does not appear to be known to Mr. Sancho, nor is it generally known in this country, that the white inhabitants of Cuba, excepting those of the cities, so far from being *enervated*, are as hardy and as laborious a race of men as are to be found in the United States;—and they are very temperate.—There is a numerous class of small land-holders in Cuba called Monteros, or small farmers, to be found in no other West India Island, unless it be Porto Rico.

Cuba is divided into three departments, called the Eastern, Central and Western;—each department containing about a third of the Island. By the census of 1827, the population was

	White.	free cl'd.	slaves.	total.
Western Dep'nt,	165.058	46.064	197.415	408.537
Central Dep'nt,	98.223	24.246	42.028	164.497
Eastern Dep'nt,	47.770	36.184	47.499	131.453
	311.051	106.494	286.942	704.487

The number of Coffee Plantations was 2067.—of Sugar Plantations 1000; and of small farms 13,947; Horses 206,973, Horned Cattle 1,058,732. These small farmers are the yeomanry of Cuba. They are all over the Island. They are hardy, frugal, and industrious, and hire themselves out by the month, as the laboring classes on farms in the United States. In the centre of the Island, between Villa Clara and Principe—(the latter an inland town of 50,000 inhabitants,) the country is cultivated almost entirely by white labor, at the moderate price of about $12 per month. A great deal of wheat and rice are raised in this part of the Island. In 1827, there was raised 13,022,426 lbs. of rice,—nearly all of it cultivated by the Montero farmers. The tobacco of Cuba is almost entirely raised by them. To compare Cuba, with its large population of hardy white population, to St. Domingo, is a great mistake.

An intelligent French Coffee Planter of Cuba observed to the writer that there was not a Partido in the Island (a District of about 20 miles square) in which 200 Montero Cavalry could not be assembled in 24 hours. They are mixed every where among the large plantations, and are their great safeguard in case of a revolt of the blacks. The Monteros contract to cart the sugar from the plantations to the landing places. In 1833 a planter contracted with one of them for $12,000 to cart his crop of sugar about 20 miles to the river, from whence it was floated to Matanzas in flat boats.—The planters could perhaps do their own carting at some saving, but they consider it their interest to support the white population around them.

Cuba will not probably very soon change its connection with Spain,—but whatever change may take place, the Island can never be in possession of the blacks. [Doubted.] AN AMERICAN.

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* The population of Jamaica in 1812 was 319.912 blacks, and only 40.000 whites. Here there was some reason to fear the fate of St. Domingo.

THE SLAVE TRADE.

FOREIGN OFFICE, April 3, 1837. A despatch, dated the 17th of March, 1837, has been received by the Right Hon. Viscount Palmerston, G. C. B. his Majesty's Principal Secretary of State for Foreign Affairs, from Henry Canning, Esq. his Majesty's Consul-General and Charge d'Affaires at Hamburg, transmitting a law made at Bremen for the prohibition of the slave trade, of which the following is a translation:—'Although the slave trade is a traffic which has always been foreign to the trade and navigation of Bremen, yet the wish that our laws should accord in regard to it with those of the great sea Powers, in order to our becoming a party to their treaties for the total abolition of the traffic in slaves, has occasioned us to take the subject into careful consideration, and has caused the following penal law to be agreed upon at a meeting of the Burger Convent, in Bremen, on the 4th of November last year:—

'Art. 1. The traffic known under the name of slave trade, which has for object to provide North and South America, or the West Indies, with negro slaves from the African coast, together with all trades in connexion with it, is hereby prohibited in the free State of Bremen and its dependencies, and shall be deemed criminal.

'2. Whosoever, either as owner, freighter, captain, mate, or supercargo, fits out or sails a vessel for the purpose of the slave trade mentioned in article 1, or who carries on the slave trade, or allows the fitting-out or carrying on through any other person, or takes part therein, or assists in the offence as money-lender or treasurer, shall, according to circumstances, whether the vessel be stopped before her departure from the port of outfit, or after her departure, and even before commencing any slave seizures or slave trade; or lastly, after any actual perpetration of slave-seizing or slave-trading, be condemned to imprisonment in the house of correction from one to fifteen years, and to pay a fine of from two hundred to five thousand six dollars, and to the loss of his citizenship and all other municipal rights appertaining to him, and of his right to carry the Bremen flag. And further, according to circumstances, the confiscation of the vessel, her furniture, and cargo also may be made.

'3. Foreigners who, in the territory of Bremen, or on board of Bremen vessels, are guilty of the offences described in the foregoing articles, or who make use of the Bremen flag, or who fit out, or cause to be fitted out, on Bremen territory, vessels under foreign flags to carry on the slave trade, shall be punished according to the present law.

'4. All other acts tending to violate the prohibition contained in article 1, which may not have been named in articles 2 and 3, are equally subject to fine and imprisonment, according to circumstances, and may equally take away the right to carry the Bremen flag.

'The Senate, in promulgating the foregoing law for the observance of every body, places confidence in the inhabitants of Bremen that they will abstain in future, as they have done hitherto, from any the most distant participation in the dishonorable offence described in the aforesaid law.

'Done at Bremen, in the Assembly of the Senate, on the 15th, and promulgated on the 28th February, 1837.

AURORA BOREALIS.

The heavens are full of beauties and wonders. Last Saturday evening, July 1, there was a varied and splendid exhibition of the Aurora Borealis. It lasted from the evening twilight till 10 or 11 o'clock at night. It is noticed in the New-Bedford, New York, and Philadelphia papers. From the description in the papers, we judge that the appearance was very similar to that which was witnessed here, last Spring.—*Salem Observer.*

A METEOR.

Last Wednesday evening, July 5, a little past 8 o'clock, a large and splendid meteor fell from the heavens, illuminating the whole expanse in a vivid and great degree. Its direction was from the zenith in a northwesterly direction. All who witnessed its descent concur in pronouncing it a splendid spectacle. It left behind it a smoky tract, or a path of light of a serpentine form, which remained painted in the heavens for at least ten minutes.

The accounts which state that no noise attended its appearance, we are confident are incorrect. We had an entire and distinct view of it, and were perfectly sensibly of an explosive noise, quite loud, like that of a rocket, when four fragments shot out in different ways. The train of light which it left behind, was at first perfectly straight, following the direction of the ball, when it gradually assumed the serpentine form,—and in color resembled quick-silver. It was at first in shape of an upright cone. Many others who had a full view of it, agree with us in relation to the noise which accompanied it.

Something of its magnitude may be inferred from the expansive degree of light it yielded, and from its deceptive effect upon various beholders in regard to its apparent distance. One person was sure that it fell near the Floating-bridge,—another upon our Common,—the third was very confident that he saw it strike the ground in a bush pasture in Wenham. We saw a gentleman who observed it from Portland, Maine;—there it bore the same direction as from here; and he was able to trace its path behind a body of distant clouds. It probably fell in Connecticut where all the heavenly wonders strike the earth.—*Ib.*

NEW ZEALAND.—A dreadful slaughter and destruction of property was committed by the natives of Waikatto, Matamata and Tourongo, at Maketu, where Richard Jones, Esq. M. C., of Sydney, had an establishment, which was totally burnt down, and upwards of one hundred tons of flax destroyed or carried away. The fierce assailants were eight hundred well armed men, together with numerous slaves without arms, while the defenders did not amount to more than one hundred and twenty, including women and children. The savage assailants soon cleared every obstacle, killing every man they came across, and making prisoners of women and children. The unfortunate victims were dragged from their houses; and while held down by the legs and arms, to prevent resistance, savagely butchered with tomahawks. Quarters and heads of men lay scattered about in every direction; while the exulting yells of the conquering party added, if possible, to the surrounding horrors. This party had also, on their way to Maketu, fallen in with thirteen of another hostile tribe, eleven of whom they murdered, and feasted on their flesh, which they baked in ovens. The establishment of Mr. Scott had also been plundered of a considerable quantity of clothing and cooking utensils, by a party of Touranga natives. The dwelling house of Mr. Tapsel was also burnt. The alleged ground for the attack was that *some natives of the hostile tribes had been killed by those upon whom vengeance was taken.*

THE SUNDAY RIOT.—We have seldom read a more sickening detail than that of the late riot in Boston: and it is lamentable to observe that the disposition for lawless violence was not confined to the low Irish and uneducated foreigners. The greatest outrages, in which the sacred rights of private families were shamefully violated must have been perpetrated by Americans. Alas, that there should be Americans, and in the metropolis of New England, too, who should outdo the Irish in violence and crime—who can invade the private dwelling, and wantonly destroy the furniture—the indispensable accommodation of women and children. Shame on such Americans—they are a disgrace to the name, and should be transported to some new Botany Bay, to exercise their violence on each other where law and order have never proclaimed their existence.—*Haverhill Gazette.*

RUMORS OF MURDER. The Baltimore Transcript states that some excitement was got up in that city the other day, owing to the exposure of a parcel of human bones on the premises of a colored man named Hackett, who sold sausages last winter in the market. The fact was, the skeletons found on his premises belonged to the old Washington Medical College, and when that building was converted into dwellings, they were taken to Hackett's stable for storage, where they remained until a late flood washed them out to public view. Immediately a rumor got abroad that the flesh of these skeletons were made into sausages, and had been sold to the people and eaten. Another rumor was, that a trap door was found in the floor, capable of being instantly slipped aside at the touch of a secret spring, down which unsuspecting victims were plunged into deep vaults beneath. Boxes of drugs for producing instant death, it is said, were also found, and a liquid, probably like that described by Maria Monk used in the *Hotel Dieu*, at Montreal, for destroying the flesh of the slaughtered bodies.

AWFUL MURDER IN ALABAMA. You have heard of the horrid murder of Dr. Dickerson, in Selma, Alabama. He was in partnership with Mr. Phillips, (brother of the wife of Wm. Bleevins,) a rich planter. Dr. D. was engaged to Mr. B.'s daughter, a beautiful girl. A Mr. Ryan, or Rowand, went from Mobile to Selma, saw her, asked her hand, and married her. A report was then spread that Dr. D. said that an illicit intercourse had taken place between him and Miss B. before her marriage. Dr. D. publicly denied it; but Mr. Bleevins sought him, and the instant he saw him, fired two pistols at and wounded him. Dr. D. who was unarmed, then held up his hand imploringly, and advanced to Mr. B. when the latter drew a large bowie knife, and literally butchered the unfortunate man, who died on the spot. Mr. B. was arrested, but bailed in the sum of 20,000. *Cor. N. Y. Transcript.*

A REMARKABLE DWARF. Matthias Gullia, a dwarf of the most diminutive proportions, has been for some time past exhibiting on the continent of Europe, and has now arrived in London. He is represented as twenty-two years old, and only *two feet ten inches high!* His figure is symmetrical—his head being of a size proportioned to his body—which is rather an uncommon circumstance. He possesses considerable acuteness of mind, and speaks four languages fluently. He is highly accomplished—dances well, plays billiards—is fond of hunting, and is a good shot. He is a native of Illyria, and was born near Trieste. This miniature edition of humanity is engaged to be married to a young Venetian lady, a dwarf also—sixteen years old. Her name is Rosa Palavana—and is just one inch taller than he is.

A WOMAN FLOGGER. A writer in the London Monthly Repository charges Gen. Evans, commander of the British legion in Spain, with allowing the brutal inhumanity of woman flogging to be practised by his officers—and narrates the following disgraceful instances:

At the convent of St. Peters, a Mrs. C. received two dozen lashes by order of Major ——, of the 7th regiment. At Bitoria, about half a mile from Vitoria another woman, Mrs. O'B. received 2 dozen lashes in the presence of her husband and several other soldiers. Other cases might be cited. In these instances the female being denuded, the punishment was inflicted, not on the back, by a soldier acting as provost, but with a cat o'nine tails.

A female floated ashore near Cape Hatteras, a few days since. She was richly clad; wore a miniature in her bosom, and some of her vestments were marked L. P. She appeared to be 20 or 25 years of age, and from appearances it was adjudged that she had been long in the water.

The Tyrant paid at last.—Several churches have raised the following sums to pay Mr. Henry Herman of Virginia, the price ($260) required by him for his fugitive slave Davis, aged 63:

Baptist Churches,	$185 00
Tabernacle,	63 58
Chatham street Chapel,	43 86
Fourth Free Church,	21 80
Mr. Wilder, donation,	6 37
	$320 61

Part of the surplus went to the jail fees, and the balance, $29,49, was presented by Mr. Horace Dresser, the agent, to the slave.—*New-York paper.*

TRAFFIC IN SLAVES. The Legislature of the State of Mississippi has passed a law prohibiting the introduction of slaves into that State, for sale or hire. The penalty is a fine of five hundred dollars, and imprisonment from one month to six months, for each slave imported. All contracts for purchase or hire are declared void. The law passed on the 11th May, and took effect from its passage.

EDWARD C. DELAVAN, Esq. known throughout the country as the great champion of the Temperance Reformation, has joined the American Anti-Slavery Society. What stupid, ignorant, weak and wicked fanatics these abolitionists are!—such men, for instance, as Gerrit Smith, Arthur Tappan, Edward C. Delavan, Thaddeus Stevens, Gov. Ritner, Samuel H. Coxe, Timothy Merritt, &c. Who would not be ashamed to be found in *such* company? *Alton Obs.*

HEAPS OF ICE. It is estimated that the piles of glaciers which lie heaped upon each other upon the gorges and sides of Mont Blanc, reach to the height of 8000 feet perpendicular—and that the snows of the upper parts occupy an additional space of 4000 feet perpendicular—thus making together, a mass of twelve thousand feet of ice and snow, without including the irregularities of the surface.

At the Gloucester Assizes, on Wednesday last week, Mr. Candler, formerly an officer in the Navy, obtained a verdict with £100 damages against Mr. Crane, a clergyman, for criminal conversation with his wife. The adultery was proved; but it appeared that Mr. Crane would certainly lose his living, and, moreover, that he had fought a duel(!) with Mr. Candler, and received his fire twice without returning it. This goes to explain why only £100 was given in damages, when £5000 was the sum claimed. *English paper.*

VOLUNTARY LIBERALITY. We have much pleasure in stating, that the Church under the pastoral care of the Rev. Dr. Wardlaw, presented to him publicly, on Friday evening, last week, an elegant Silver Cup, bearing the following inscription:—'This Cup, containing 300 sovereigns, is presented to the Rev. Dr. Wardlaw, by the Church assembling in George-street Chapel, in testimony of their esteem and affection for him, and of their admiration of his high attainments and worth as their beloved Pastor. Glasgow, 7th April, 1837.' *Glasgow Argus.*

IMPROVEMENTS. A railroad is in contemplation between Kingston and St. Thomas, in the vale, by which the inhabitants of Kingston and Spanishtown would be enabled to provide themselves with the necessaries of life at a much cheaper rate than they are now obliged to pay. The neighboring parishes would find a ready market for their productions, and therefore be excited to raise a larger supply.

We understand that several of the dead bodies, from the wreck of the Ben Sherod, were picked up at Baton Rogue, a few days since. One, that of a female, with a child in her arms, which she still clasped to her bosom, with all the fondness of a mother. Also, that of a man, on whom was found a gold watch, and some few papers of but little value. They were all taken out of the water and interred by the proper authorities.

Oil of Penneroyal, with spermaceti and a little sweet oil mixed together and rubbed upon the parts of flesh exposed, is said to be a remedy against the bite of Musquitos.

TO THE CHARITABLE.

At a meeting of the Male Members of the Abysinian Church and Society, in Portland, on Monday, the 15th inst.—

The meeting being called to order by Mr. Niles, George H. Black was appointed Chairman, and F. G. Pierre, Secretary; when the following resolutions were unanimously adopted, viz:—

Resolved, 1st, that the self-styled *Rev. Samuel W. Chase*, now travelling as an agent of the Abysinian Society of Portland, is not authorized by said society to act in this capacity, as they disclaim all connection with him, and the few misguided men who are his abettors.

Resolved, 2d, that Messrs. T. Skillings and A. Niles be a committee to procure the publishing of the doings of this meeting.

Resolved, that the proceedings of this meeting be published in the Portland Advertiser and Argus, also, in the Liberator at Boston—and that the editors of newspapers in N. H. be requested to copy the same. GEORGE H. BLACK, Chairman.

F. G. PIERRE, Secretary. july 7